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25 YEARS OF THE
SPIRITANS OF THE
EAST AFRICAN
PROVINCE



Edited and Compiled by
Gerard Majella Nnamunga, CSSp.
Don Bosco Ochieng' Onyalla, CSSp.

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Congregation of the Holy Spirit
USA Eastern Province

25 YEARS OF THE SPIRITANS OF THE EAST AFRICAN PROVINCE

(SILVER JUBILEE: 1973-1998)

**HISTORY AND APOSTOLIC WORK OF
THE EAST AFRICAN PROVINCE OF
THE HOLY GHOST CONGREGATION
UNDER THE PROTECTION OF THE
IMMACULATE HEART OF MARY.**

Edited and Compiled by

**Gerard Majella Nnamunga, CSSp.
Don Bosco Ochieng' Onyalla, CSSp.**

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ABBREVIATIONS

- ADDO – Arusha Diocesan Development Office
- AICC – Arusha International Conference Center
- Bp. – Bishop
- Br. – Brother.
- CSSp. – Congregationis Sancti Spiritus.
- EAF – East African Foundation
- EAP – East African Province
- Fr. – Priest, Father.
- Mt. – Matthew, Mount
- PEP – Pastoral Experience Programme (Stage)
- Post. – Postulant.
- RIP – Requiescat In Pace
- Rm. – Romans
- SCAF – South and Central African Foundation
- SJ – Society of Jesus (Jesuit)
- Sr. – Religious woman, Sister.
- St. – Saint
- TV – Television
- TZSHS – Tanzanian Shillings
- Vat. II – The Second Vatican Council

FOREWORD



October 1, 1998.

Dear Daniel,

Greetings from Rome: to yourself and all the members of the East African Province (EAP). It gives me great pleasure to write to you today. Over the last few days, I have been reading some of the documents which recall the history of your Province, so that I could join you, even if from a distance, in the celebration of your 25th anniversary of your foundation.

On this day, it is good to remember your ancestors, men and women with stout hearts; the first Spiritan missionaries who arrived in Zanzibar and Bagamoyo more than 130 years ago; those who followed them and many others who have now gone to their reward, who built up and developed the local Churches. Through their integrity and generosity, they were an inspiring and fruitful source of grace. They will be with you today in your celebrations as invisible witnesses of all that is happening.

It is now 50 years since the emergence of the first local Spiritan vocations. It was these men who started the movement which resulted in the creation of the new Province – Frs. Joseph Babu, Francis Mketa, Josephat Msongore and Mgr. Bernard Ngaviliau. It led to a great deal of discussion. Only by the small margin of two votes did the 1970 District Chapter of Kilimanjaro decide in favour of a Spiritan foundation rather than simply providing help to the Episcopal Conference to create a national missionary institute.

This decision unleashed energies from many different quarters: the Districts of Kilimanjaro, Bagamoyo and Kenya; the local Bishops; the Provinces of the United States, Holland and Ireland – all contributed in different ways to the birth and growth of the Foundation. Various difficulties and opposing points of view were experienced and overcome. As the archival sources make clear, one of the principal reasons for the successful outcome of the whole project was the determination to create together an authentic vision inspired by the Second Vatican Council and our Spiritan sources.

Other important steps followed subsequently: the agreement of the Generalate to the Foundation becoming a Province and the eventual fusion of this same Province with the District of Kilimanjaro. In this way, the Spiritan charism became officially rooted in the lands of Tanzania, Kenya and Uganda. It was no longer just individuals who were joining groups of Spiritans from Europe and America. It was rather the birth of a whole new East Africa Spiritan entity, with members from different continents and with a unique and individual creativity, which would guide Spiritan mission in that area towards its future apostolate.

This creativity has resulted in young confreres setting out for difficult missionary situations in Zambia, Congo Kinshasa, Guinea Bissau, and in areas of first evangelization in the home countries. The Province has played a pioneering role in its service to refugees and its concern for Aids victims.

Through the solidarity of the whole Congregation, Spiritan formation houses have been established and continue to develop up to the present project of a pan-African Spiritan Centre at Bagamoyo.

In going through this amazing history, I could not help being struck by the passion which brought together confreres from so many different places, and which helped them to overcome so many trials and potentially divisive forces.

This passion, which was lit originally by the pioneers and kept alight by so many workers following in their footsteps, was a passion to bring the Good News of liberation to the poor, and a commitment to the Spiritan ideal of "*Cor unum et Anima Una*" for the Province and for the whole Congregation.

The future of the EAP has yet to be written, and what will be written depends on you. It will be something new, created from your deep concern for Spiritan solidarity and collaboration with the local Churches. The moving force will be the Spirit of the Lord: *tomorrow, as in the past, he will be your guide, your source of energy and your center of unity.*

With all my heart, I send you sincere congratulations and best wishes of the General Council, the Generalate community and the Congregation throughout the world. We are all united with you by our prayers.

Yours fraternally,

Pierre Schouver,
Superior General.

ACKNOWLEDGEMENTS



With the assistance of the Holy Spirit, we are pleased to present this book. It was started by the East African Spiritan Novices of the year 1996/1997 under the guidance of Fr. Gallus Marandu. We thank them for their initial efforts.

We are obliged to express our sincere thanks as well to Fr. Pat Ryan whose pamphlet, *A Short History of the Spiritan East African Foundation*, presented to the 1987 East African Foundation Chapter, has been a great source of information for this book.

A vote of thanks goes to the previous Provincial Administration for allowing us access to the archives of the Province. Our sincere thanks to the Jubilee Committee for their encouragement and support and for their final touches on this book. Their repeated reminders about 'time' cannot be forgotten.

A special word of thanks to Frs. Frank Greff and Richard LeClair who did the proof reading of this book. They bear no blame for any imperfections that have remained. We are most thankful for their constructive criticisms.

In a very specific way, we are immensely indebted to the members who sent in their apostolic experiences.

Through this book, let us all join together in '*Cor unum et anima una*' (one heart and one soul). Let us implore the Lord through the intercession of Mary, Our Mother, and our forefathers: Francis Libermann and Claude Poullart Des Places, that He may continue to guide us in our apostolic work as He has done during the last twenty five years.

Gerard Majella Nnamunga, CSSp.

INTRODUCTION



The question, *Where is the Spirit leading us?* offers a strong appeal to a deliberative recollection. It was a key question during the 1992 Spiritan General Chapter held at Itaici – Brazil. Fr. Pierre Schouver, the Superior General, gave a clear remark toward the matter in these words: "... listening to the 'acts' of contemporary Spiritans, meditating upon them together, could make us understand where the Holy Spirit is leading our Congregation and give us a fresh missionary dynamism." To realize where the Spirit is leading us entails a look into the past. The emerging question is, *where has the Spirit been leading us?* Paying homage to our history becomes a must.

This book narrates the history of the 25-year-old present day East African Province, first a Foundation. There is, for the most part, a simple recital of the facts of history. It comes out as the first of its

kind in this Province, specifically to mark our 25th anniversary celebrated last year (1998).

This book would have been finished and published by the jubilee time. Other pressing pursuits impeded us. This has forced us to try and include the recent changes such as transfer of missionaries. You may realize, as you read through, that some use of present tense needs to be changed into the simple past. Note that the work is a fruit of its time and a child of its age. It answers to the question of where the Spirit has been leading the Province. It could be taken as a preparation to answering the vitally important question of where the Spirit is leading our Province.

In establishing the history of the East African Province, we have chosen to begin with the earliest period of the Congregation by giving a bird's eye view of its history, with specific concentration on the founding Fathers (Claude Poullart Des Places and Francis Mary Paul Libermann) in the first Chapter. The second Chapter outlines the presence of the Spiritans in Zanzibar and subsequently in Bagamoyo as early as 1863 and 1868 respectively. Chapter three addresses the Spiritan pioneering personalities: those who joined the Congregation first from this region.

The content of these three chapters offers the background and foundation upon which the last 25 years of the Province can be established. It is therefore not until the fourth Chapter that the concrete history of the Province can be traced. In this, personalities who contributed both in encouraging and discouraging ways towards the initiative for the East African Foundation are given. Events that led to this initiative are also outlined. The Generalate's supportive efforts are acknowledged.

The fifth chapter looks at the dynamism in the Province over the past years: administrative changes over time; formation that has progressed in leaps and bounds; and missionary activities that have seen the Province open up to new frontiers.

Chapter six is a collection of missionary experiences as narrated by Spiritan missionaries who have lived and worked (some continue to live and work) in East Africa and East African Spiritans working in other territories. They are, to say the least, written with realism.

Reading this history, it is worthwhile realizing that actions of God are contained in history. This granted, the history of our Province presents the acts of God within named times and specified places. Besides, personalities who have lived the past moments of God in history in this Province have been sanctified by their activities.

In compiling this book, it proved virtually impossible to consider each and every East African Province member in considerable detail. A great majority receives only a mention. In any case, it is hoped that this book sparks off some interest in us, especially members of this Province, to document our 'local' history that would function as supplements to a book like this. Indeed, to understand where the Holy Spirit is leading us, our history is important. The importance of documenting our history cannot be overemphasized.

Don Bosco Ochieng' Onyalla, CSSp.



FRANCIS MARY PAUL LIBERMANN



CLAUDE POUILLART DES PLACES

CHAPTER ONE



A BRIEF HISTORY OF THE SPIRITAN CONGREGATION



CLAUDE POUILLART DES PLACES

The Spiritan Congregation was launched on Pentecost Sunday, May 27, 1703 by Claude Poullart Des Places, aged 24, with a group of 12 seminarians at Paris, France.¹ He was a seminarian by then. Notably, what they launched was not a Congregation as such. Rather, it was a *Seminary consecrated to the Holy Ghost under the invocation of the Blessed Virgin Mary conceived without sin.*² Claude's aim was to care for the spiritual and material needs of his fellow seminarians, many of whom were very poor. As one would expect, "for many of the poor ones, life was very precarious. They tried to snatch a few theological courses when they were free from menial jobs that enabled them to live."³

The initial and primary objective of Claude was not missionary work. Rather, it was to provide the poor seminarians with "a decent home and excellent training for their sublime task."⁴ It was for this reason that he turned down the offer by his friend, St. Louis de Montfort, of going out to preach. No wonder the Poullart Des Places 'tradition' has always emphasized the teaching charism which was mainly taken up by both the Irish and French Spiritans. The latter were entrusted with the French Seminary in Rome by French bishops.

Be that as it may, Claude was also open to the missionary orientation. As the seminary grew, especially under the able leadership of Louis Bouic (1710-1763), the *well-trained* priests that the seminary provided would not be restricted to France but went out to the missions as well. In 1732, the first Spiritan went to Quebec, Canada. Many others subsequently followed him. In 1733, Spiritans were sent to the far East, mainly to China.

On January 2, 1734, the seminary was granted official ecclesiastical approbation.⁵ The missionary thrust continued to grow until the French Revolution, which began in 1789. This revolution's aftermath almost brought the Congregation to a halt. By December 1822, there were only two Spiritan survivors in France! As the Spiritan Congregation was undergoing crisis, particularly due to limited personnel, another Congregation was being born by a Jewish convert: Francis Mary Paul Libermann.

FRANCIS MARY PAUL LIBERMANN

Born on April 12, 1802, Jacob Libermann, as he was first called, followed Judaism, the religion of his father, until his baptism on December 24, 1826 when he took the names Francis Mary Paul. Soon after his conversion to Christianity, Libermann's aim was to become a priest.

He joined the seminary of St. Sulpice in 1827 and stayed there until 1831 when he was not allowed to be ordained deacon because he was diagnosed to be suffering from epilepsy. He was then confined at Issy for six years and later became a Novice Master of the Eudists for two years. It was during these years of uncertainty about his ordination that his two friends, Frederick Le Vasseur and Eugene Tisserand approached him. They wanted to start a religious society to help the poor blacks.

In 1840, Libermann went to Rome to seek approval from the Holy See to start a new Religious Society. He was promised approval on condition that he had to be ordained first. During his sojourn in the eternal city, he had time to compose the Rule of the Society. He also started to write a Commentary on the Gospel of St. John, which he never finished. Eventually, the bishop of Mauritius allowed him to be ordained for his diocese. On September 18, 1841, Francis Mary Paul Libermann received the sacrament of Holy Orders.

On September 21, 1841, the Society of the Immaculate Heart of Mary was launched and the first novitiate for the new Society was opened on September 27, 1841. On September 13, 1843, seven missionaries of the society were sent to Guinea in Africa.

On August 15, 1846, Libermann presented the second memoir to Propaganda Fide in Rome about the evangelization of the black people. Meanwhile, from the very beginning of the Congregation of the Holy Heart of Mary, there had been some discussion about a merger with the Congregation of the Holy Ghost. Rome had also proposed this to Libermann in 1840: "You want to raise altar against altar. The Society of the Holy Ghost takes care of this work."⁶ The two parties met on June 10, 1848 and accepted the merger in principle. The merger took effect on September 26, 1848. On November 22, 1848, Libermann was accepted as the new Superior. The issuing Congregation got a new name: *The Congregation of the Holy Ghost under the Protection of the Immaculate Heart of Mary*, a name it has sustained up to date.

Chapter Endnotes

¹ Henry J. KOREN, **To the Ends of the Earth**, p. 10. He quotes an ancient register which has been lost. Cf. Sean P. FARRAGHER, **Led by the Spirit**, p. 126.

² Ibid. 10. Cf. Sean P. FARRAGHER, op. cit. 126.

³ Ibid. 8.

⁴ Ibid. 11. Cf. Sean P. FARRAGHER, op. cit. 122.

⁵ Ibid. 27.

⁶ Ibid. 200.

CHAPTER TWO



SPIRITAN APOSTOLATE IN ZANZIBAR, BAGAMOYO AND THE INTERIOR



ZANZIBAR

Before the merger, both Congregations had been actively involved in the apostolate to the slaves on the Islands of Mauritius and Reunion in the Indian Ocean. Fr. Libermann sent blessed James Laval to the Island of Mauritius in 1841. His missionary courage and apostolic zeal manifested in converting 60 000 former slaves has made him a well-known missionary to this day. Pope John Paul II beatified him on April 29, 1979. Reportedly, one authentic miracle through his intercession would suffice for his immediate canonization.

Fr. Alexander Monnet, a Holy Ghost Father, worked as a missionary in Reunion where his excellent work among the slaves earned him the name 'the Father of the Negroes.' Fr. Frederick Le Vavasseur (later

became a Superior General) who had been born in Reunion in 1811, studied in France and was a companion of Libermann in founding the Holy Heart of Mary Congregation, was sent by Libermann to work on the island of Reunion. It was from Reunion that the first initiative of the Holy Ghost Congregation to evangelize Zanzibar started.

In 1858, Bishop Armand Maupoint - the bishop of Reunion and the first bishop of Zanzibar Vicariate - sent his Vicar General, Fr. Armand Fava, to Zanzibar to do a preliminary study about the possibility of starting a mission there. His report was very positive and the first Congregation on which the Bishop set his eyes to start this initiative was the Holy Ghost Congregation. Fr. Fava himself had studied at the Holy Ghost Seminary in Paris and was well informed about the Holy Ghost Fathers and their missions.

On December 22, 1860, with the consent of the Sultan of Zanzibar, Seyyid Majid, the first three priests led by Fr. Fava and six Sisters of the Congregation of the Daughters of Mary, founded by Mary Magdalene of the Cross, arrived in Zanzibar. The Sultan assured them of protection and support in their charitable work of looking after the sick, nourishing the poor and teaching the converts useful skills.

On Wednesday, November 12, 1862, a Holy See's decree established the Prefecture of Zanguebar (Zanzibar) under the jurisdiction of Bishop Maupoint of Reunion who then entrusted this mission to the Holy Ghost Fathers.

The then Superior General of the Congregation of the Holy Ghost, Fr. Ignatius Schwindenhammer (1852-1881), when approached about the mission to Zanguebar, was at first very reluctant: perhaps because of the bad experience in West Africa in which the first group of missionaries died of diseases save one missionary. However, he later on accepted the mission. On Wednesday, July 8, 1863, the Superior General signed a contract with Bishop Maupoint in which the Congregation of the Holy Ghost accepted the mission of Zanguebar. This mission would include the East African mainland.

Before the official contract was signed, the first Holy Ghost Missionaries were already in Zanzibar. They arrived there on Tuesday, June 16, 1863. Fr. Fava handed over the mission to them on the same day. They were Frs. Anthony Horner and Edward Baur together with Brs. Felecian Gruneissen and Celestin Cansot. Their prime task was to buy slaves so that they would liberate them and teach them useful trades. They founded a Trade School, an Agricultural School and established a Hospital for mainly freed slaves most of whom became the first converts to Christianity. Their work won the admiration of the Sultan in particular and the Muslims at large.¹

MOVEMENT TO THE MAINLAND-BAGAMOYO MISSION

The first Holy Ghost missionaries to Zanzibar did not want to limit their apostolic work to Zanzibar. They wanted also to extend this service to the mainland with a noble and purposeful vision of blocking the influx of slaves to Zanzibar. They chose to follow the source of slave trade. Besides, they would get enough land and houses for the ransomed slaves on the mainland. They therefore wanted to establish another base on the mainland that would be a stepping stone to the mission in the interior.

After preliminary reconnaissance of suitable places on the mainland in October 1866, and after a decree of authorization by the Superior General on February 2, 1868, the Holy Ghost Missionaries moved to Bagamoyo. On *Wednesday, March 4, 1868*, Frs. Anthony Horner and Edouard Baur found Roman Catholic Mission on the mainland East Africa the first at Bagamoyo. On Thursday, July 16, 1868, a cross was erected at Bagamoyo by the Holy Ghost pioneers 'in the name of the Catholic Church, the Congregation and Catholic France.'

These missionaries continued with the mission of liberating slaves and rehabilitating them. They started a Minor Seminary on February 17, 1870. The Agricultural and Trade Schools were transferred from

Zanzibar to Bagamoyo in February 1870. An elementary School and an orphanage were also established.

On December 1, 1869, there was an outbreak of cholera in Bagamoyo. More than 1000 people died of this epidemic including Sr. M. Julienne who belonged to *Filles de Marie* (Daughters of Mary) Congregation. She was a collaborator with the Holy Ghost Missionaries at Bagamoyo. The creativity of the missionaries proved to be a decisive factor in curing the disease. They used an extract from boiled fibers of a young coconut, which proved to be the best medicine.

The war between Germany and France in the early 1870s affected the mission of Bagamoyo. This was because the dependency on France for financial support was threatened since France would not continue to give contributions to the missionaries.

Another setback was the death of Sultan Seyyid Majid on October 7, 1870. The Sultan had been supportive and tolerant to the Spiritan pioneers. His brother Seyyid Barghash succeeded him but could not support missionary activities as his brother had been doing.

On April 15, 1872, a terrible cyclone destroyed Bagamoyo mission. It left the whole of St. Joseph freedom village in shambles. Luckily enough, no lives were lost. The missionaries embarked on the construction of cyclone-proof houses which up to now are occupied. By the end of the same year, Bagamoyo had become a small town.

On Tuesday, April 30, Brother Isaac Charles Guillerme died at Bagamoyo at the age of 36. He was the first Holy Ghost Missionary in East Africa to die of malaria. By 1877, 12 religious priests, 7 sisters and 5 brothers had lost their lives. They died at an average age of 25. The death rate became so alarming that Fr. Horner who had been appointed Vice-Prefect of Zanguebar had to be forced to speed up the foundation of new stations in the interior.

MOVEMENT TO THE INTERIOR

Frustrated by the death of the missionaries at Bagamoyo, the desire to move to the interior increased. In the interior, these determined missionaries envisaged recruitment and training of native clerics who would in turn evangelize their own people according to their own way of life. With the native clergy, they would certainly not sacrifice unnecessarily the lives of the missionaries in the then unhealthy climate of the coastal plains.

The second reason that prompted the missionaries to move to the interior was that the people of Bagamoyo had a rather pessimistic and wrong mentality about Christianity. To them, this was a religion of the slaves just because most of the first converts were slaves. It was in the interior that the hope of these early missionaries lay.

The third reason was lack of cultural identity at Bagamoyo where people were of mixed cultures. In time, they lost their indigenous cultures. And because of their way of living, it was difficult for them to become strong followers of the Christian way of life, let alone to find candidates to enter the seminary.

Inland Tanzania: Mhonda, Kilimanjaro and other Missions

On Monday, November 5, 1877, the Holy Ghost pioneers, Fr. A. Horner, Fr. E. Baur and Br. Oscar Schwedding planted a cross at Mhonda in Nguru Mountains. Meanwhile, Bagamoyo remained the station used to get to the interior of East and even Central Africa. The Holy Ghost Fathers concentrated on the areas around the coast of East Africa and the remaining northeastern part of East Africa. On March 25, 1881, Mandera mission was opened, followed by Morogoro mission on December 8, 1882. With the advent of the White Fathers in April 1878, the Holy Ghost missionaries' thrust inland was curtailed to 300 km. from the coast.

Another serious setback was the death of Fr. Antoine Horner, Holy Ghost pioneer to East Africa on May 8, 1880. The movement to the interior nevertheless was stimulated when, on Sunday, December 23, 1883, the Holy See decreed the election of the Vicariate of Zanguebar (Zanzibar) under Bishop Raoul Courmont CSSp. The Holy Ghost Fathers opened more missions: Tununguo in 1884; Kondoia in 1885 and Ilonga in November 1886 by Bishop Courmont himself, who also wanted to start a mission at Dar-es-salaam but this region was taken by the Benedictines on November 16, 1887. After the Holy See divided the Prefecture of Zanguebar into Southern and Northern Zanguebar, the former went to the Benedictines whilst the latter to the Holy Ghost Fathers.

On August 15, 1890, Holy Ghost missionaries namely Bishop Courmont, Fathers Alexandre Le Roy and Auguste Gommenginger (the brother of Fr. Charles Gommenginger) were already on the slopes of mount Kilimanjaro where they opened a mission at Kilema. From Kilema, other missions were opened: Kibosho (1893), Rombo (1898), Uru (1911), and Moshi (1913). The Church in this region grew very rapidly. On Tuesday, September 13, 1910, the Holy See created the Vicariate of Kilimanjaro, partitioning it from the Vicariate of Bagamoyo. It included Tanga, Arusha, Mbulu, Moshi, Same and part of Dodoma. Fr. Aloyse Munsch was appointed the new Bishop for the new Vicariate.

Kenya: Mombasa, Machakos and Nairobi

In 1889, Bishop Courmont sent Fr. Alexander Le Roy, who later became a Bishop and Vicar Apostolic of Gabon and Superior General, to Mombasa for a missionary exploratory trip. He arrived there on June 22, 1889. He subsequently explored Malindi, the Sabaki (Galana) river, Giriama and other surrounding places. His recommendation was that the first mission be established on the Tana River in the north, probably in order to block the British who were struggling to reach the interior and where a Methodist mission had already been established.

On December 14, 1889, Bishop Courmont and Fr. Charles Gommenginger (a veteran of Sierra Leone) found a mission at Kozi on the Tana River, to be manned by Fr. Gommenginger and brother Acheul. Unfortunately, within a short while, these two fell seriously ill and died before fulfilling their mission. Fr. Gommenginger died on October 31, 1890, at the age of 49 and Brother Acheul on January 6, 1891, aged 29. The British banned this mission when they began the construction of the Mombasa-Uganda railway.

The mission in Mombasa was also very fruitful, particularly after the coming of Fr. Le Roy on September 12, 1892. Bura mission was founded in the Taita hills, about 200 km. inland. It was a strategic and vital mission situated mid-way between Mombasa and Kilimanjaro and had a good population untouched by either Islam or Protestantism. Other areas around Mombasa consisted of small Catechetical Centres, and one of these was Giriama which became a mission later in 1903.

Following the construction of the Mombasa-Uganda railway, the Holy Ghost Fathers could move to the heart of Kenya. In 1899, Bishop Emil Allgeyer, the successor to Bishop Courmont, and two priests arrived in Nairobi. They established a parish at St. Austin, which celebrated its centenary this year: 1999. They were given a piece of land near the railway. The Bishop acquired another four-acre plot in 1903 on which Brother Josephat built the Holy Family Church. From Nairobi, other missions were opened: Biara (1902), Mitumi and Irate (1904), Mang'u (1906) and Kabaa, Machakos (1913).

On December 21, 1906, the Holy See created the Vicariate of Bagamoyo from Northern Zanguebar and the newly ordained Bishop François Xavier Vogts took charge of the new Vicariate.

First World War and its Aftermath

The First World War (1914-1918) and its aftermath seriously affected missionary work. When the Germans who controlled Tanganyika were defeated by the British army, the British political officers took

over the administration of the territory. The Holy Ghost missionaries most of whom were Alsatians had a hard time with the British colonial masters who regarded the Alsatians as Germans and expelled most of them.² The British authorities asked the Holy Ghost Congregation to replace the Alsatian priests with English and French priests even though France considered Alsatians as French. Subsequently, Bishop Vogts was also forced to leave the country in 1923. On January 11, 1924, Fr. Bartholomew Wilson, an Irish Holy Ghost missionary became the new Bishop of the Vicariate of Bagamoyo.

American, Dutch and Irish Holy Ghost Missionaries

In subsequent years, missionary activity continued with some few problems with the British administrators. In 1932, the Congregation of the Holy Ghost Fathers assigned to the American Holy Ghost Fathers the Vicariate of Kilimanjaro. They formed the district of Kilimanjaro. The Irish Holy Ghost Fathers were led by the Spirit to work among the Kenyans and they found the district of Kenya. The Bagamoyo Vicariate, which was then known as the Vicariate of Morogoro, was handed over to the Dutch Holy Ghost Fathers in 1932.

On the whole, partition never meant division. There was unity between the three districts. It was from these districts that the East Africa Foundation came into being, later to be raised to the status of a Province whose twenty-five years we are celebrating.

Chapter Endnotes

¹. Frits Versteijnen, **The Catholic Mission of Bagamoyo**, 6.

² Ibid, pp. 36-37.



*The Burial Ceremony of the late Fr. Thomas Tarimo.
He died in a car accident in October 1997.*




April 27, 1997: Episcopal Ordination of Bishop Augustine Shao, CSSp. He took over from the retired bishop Bernard Ngaviliau, CSSp. as bishop of Zanzibar.




October 2, 1998: East African Province Silver Jubilee Celebration at Spiritan Missionary Seminary, Njiro (some of the members who gathered).

CHAPTER THREE



OUR FOREFATHERS: EAST AFRICAN PIONEERS OF THE HOLY GHOST CONGREGATION



As early as the 1870s, some East Africans were trained to become Holy Ghost members. This first group of African aspirants was sent to France for further training. Unfortunately, the climate in France proved unfavorable for them. Two died after making their vows and others had to be sent back to Africa to save their lives. Of these brought back, only one Brother had made his vows in 1875. This method of recruitment was later abandoned until the local Church became firm. The second group of East African aspirants to the Holy Ghost Congregation professed in the Congregation in the 1950s.

THE FIRST CATEGORY

The primary purpose of forming native religious was not only to assist the missions and missionaries but also to build an indigenous Catholic Church. This first venture was not very successful. Nevertheless, the missionaries did not despair in this pursuit. They persevered, for it takes time for the seed sown to grow, to mature and to produce fruit. The courage, initiative, and sacrifice of the African brothers in entering the Congregation contained in it the seed of the East Africa Foundation. The following are our forefathers.

Brother Philip Mzuako (Ferdinand)¹

He was born in 1858 in Nyasaland (Malawi) and taken as a slave to Tabora then to Zanzibar. Fr. Horner ransomed him for fifty francs. He was taken to the mission, instructed and baptized before Fr. Horner sent him to France in 1873. There he was put in the orphanage in Paris and then sent to Callule and Alsace. He expressed his desire of joining the Congregation and was admitted in the Brothers' Novitiate at Chevilly and pronounced his vows on November 1, 1875 thus becoming the first native-born East African to join the Congregation. He returned to East Africa, worked at Zanzibar and then Mhonda from where he left the Congregation on November 1, 1880.

Brother Godfrey (Joseph Mary) Pari Amontikira²

He was born in 1858 in Uganda. At about the age of 12, he was captured by slave traders and brought to the Zanzibar slave market. Fr. Horner ransomed him on June 6, 1866 for 50 francs. He took him to the mission and instructed him. He was baptized with the name of Joseph on September 9, 1866. Seeing the good dispositions of this young boy, Fr. Horner sent him to the Brothers' Novitiate at Chevilly which he begun on July 14, 1875. In January 1876, he had severe chest pains. While on his sick bed, he was allowed to make his

religious vows on September 11, 1876 and passed away on October 1, 1876. He was buried at Chevilly, France.

Brother Aurelian (Benoit) Colossi³

He was born in 1859 at Maganje, Songea, Southern Tanzania. He was the companion of Br. Godfrey and they went to Paris together. He received the habit in the Congregation on September 8, 1876. Soon after he was struck by tuberculosis. He was allowed to make his vows on October 15, 1876 on his sick bed and passed away on October 30, 1876. He was buried at Chevilly, France.

Postulant Patrick Abouchoukoni⁴

He was born in 1859 among the Yao people of Southern Tanzania. He was taken to Paris in March 1876. He was a scholastic postulant and was to go to Langonnet. Before his return, he had proved to be a good student who excelled in Latin and had won a first prize for Latin. Due to poor health, he was returned to Zanzibar in November 1876.

Postulant Dieudonne (Isidore Manjendo)⁵

He was born in 1859. He was a Nyamwezi from Tabora, Central Tanzania. He received the habit in the Congregation on September 8, 1876. But since his health seemed to be threatened by France's cold weather, he was returned to Zanzibar in November 1876.

Postulant Julian Livualia⁶

He was born in 1860. He was a Yao by tribe, from Southern Tanzania. He arrived in Paris in March 1876. He was returned to Zanzibar in November 1876 due to health problems. The work of forming native religious came to a stand still from the late 1870s until a fresh beginning was launched once more in the early 1950s.

THE SECOND CATEGORY

After initial efforts to recruit indigenous members in the Congregation had failed, the missionaries concentrated more on forming the local clergy. Already a seminary had been opened at Bagamoyo on February 17, 1869. It was later transferred to Zanzibar in 1872 where it was closed for good.

The missionaries were successful in the interior where they recruited and formed local candidates for the local Church. They opened up a seminary at Kilema, which served as a Junior and Senior Seminary between 1925 and 1939. In 1940, the Senior Seminary was moved from Kilema to Kibosho. Their efforts were rewarded when on April 1, 1939 Alfonse Mtana, a diocesan priest, became the first African priest to be ordained in the Vicariate of Kilimanjaro which was entrusted to the Holy Ghost Fathers. In fact, he was the first to be ordained in the three vicariates under the Holy Ghost Fathers: Kilimanjaro, Morogoro, and Mombassa. In any case, the work was difficult for he was the only candidate who reached ordination out of the 295 students that attended seminary during this period.

It was from the local clergy that the Congregation got five candidates to join its ranks in the 1950s. All of them came from the diocese of Moshi where the local Church was flourishing. These five members paved the way for the formation of the East African Foundation. They are listed thus below.

Fr. Joseph Babu⁷

He was born on August 19, 1917 at Uru, Moshi, Tanzania. He was ordained on March 1, 1947 for the Vicariate of Kilimanjaro. After serving for 18 months at Kibosho, he joined the Congregation and made his vows at Ridgefield, Connecticut, U.S.A on September 29, 1950. He worked in the diocese of Moshi at Kibosho, Kirua Vunjo, and in the diocese of Arusha at Usa River and Ngarenaro. He

functioned as bursar for the East African Foundation. He served at Ting'ang'a parish in Kenya. He is now ministering at Njiro Parish, Arusha diocese.

Bishop Joseph Kilasara⁸

He was born on April 2, 1916, at Kilema, Moshi, Tanzania. He was ordained on March 4, 1944 as a priest for the Vicariate of Kilimanjaro. After serving for eight years at Kilema, he joined the Congregation and made his vows at Ridgefield, Connecticut U.S.A on October 10, 1953. He was then sent to Rome to study Canon Law. On his return, he worked at Mkuu Rombo and Kirua after which he taught at Kibosho seminary. During his stay at the seminary, he was chosen by the Holy See to become the bishop of Moshi. Pope John XXIII ordained him on May 8, 1960, thus becoming the first East African Holy Ghost Bishop as well as the first African-born Bishop of Moshi. Due to poor health, he resigned as Bishop and later died of heart attack in 1969. May his soul rest in eternal peace.



From left: Frs. Francis Mketa, Peter Assenga, Thomas Kessy, Bishop Bernard Ngaviliau, during the 1999 graduation of A-Level Finalists of Usa River Seminary.

Fr. Francis Mketa⁹

He was born on April 16, 1914 at Kilema, Moshi, Tanzania. He was ordained for the Vicariate of Kilimanjaro on March 1, 1943. He served for the Vicariate for 12 years before entering the Congregation and was professed on October 11, 1956, at Cellule, France. He did some studies in Rome before returning home. After working at Kirua "Vunjo", he became the first Tanzanian Rector of St. James Junior Seminary, Kilema. Then he worked in a number of parishes after which he went to Usa River Seminary and Novitiate which was later transferred to Magamba, Lushoto. In 1992 he was the first of some 300 African priests from Moshi diocese to celebrate the golden jubilee of his ordination. He is in his semi-retirement at Spiritan House, Arusha. He also assists at Usa River Parish.



From left: Fr. Joseph Babu, Fr. Temu (Arusha's Vicar General), Bps. Denis Durning, and Bernard Ngaviliau, Frs. Gerard Nnamunga and Joe Herzstein at Njiro Seminary during the Golden Jubilee of the two bishops.

Bishop Bernard Ngaviliau¹⁰

He was born on March 1, 1917 at Marangu, Moshi, Tanzania. He was ordained for the Vicariate of Kilimanjaro on April 2, 1949. He served for the Vicariate for six years. His first appointment was at Maua parish as a curate between 1949 and 1952. He served in the same capacity at Kilema parish between 1952 and 1956.

In 1956 he decided to join the Holy Ghost Congregation. He then entered the Novitiate at Kilshane, Ireland where he made his vowed commitment to the Congregation on September 8, 1957. He worked at Mashati parish as an assistant parish priest and later as parish priest. He then served as secretary to the bishop of Moshi and also spiritual director to the Sisters of Our Lady of Kilimanjaro. Then he served as Spiritual Director of Kipalapala Seminary from where in 1973, the Holy See named him Apostolic Administrator of the Zanzibar and Pemba Islands. On June 5, 1980, he was ordained first resident bishop of Zanzibar diocese, the post he held until February 1997 when he resigned and was succeeded by Bishop Augustine Shao, CSSp. After his sabbatical in Germany, he is now residing at Spiritan House, Arusha, where he is available for Spiritual Direction for students at Usa River and Njiro seminaries.

Fr. Josephat Msongore¹¹

He was born on May 13, 1930 at Mulo, near Kilema, Moshi, Tanzania. He joined the congregation while still a seminarian and made his vows at Kilshane in Ireland on September 8, 1963. He was ordained priest on December 21, 1963 at Clonliffe, Ireland. He worked at St. Theresa parish in Arusha and Moshi Cathedral. In 1975, he became the Vocation Director for the East African Foundation. He traveled far and wide to get vocations from all over East Africa. He has worked as a pastor at Usa River parish. He is on sabbatical leave.

Chapter Endnotes

¹ Henry J. Koren, **Spiritan East Africa Memorial 1863-1993**, p. 41.

² Ibid. p. 45.

³ Ibid. p. 45.

⁴ Ibid. p. 45.

⁵ Ibid. p. 45.

⁶ Ibid. p. 45.

⁷ Ibid. p. 502.

⁸ Ibid. p. 523.

⁹ Ibid. p. 537.

¹⁰ Ibid. p. 547.

¹¹ Ibid. p. 734.



"Friends of the Spiritans" promising commitment during the celebration of the Silver Jubilee of the Province: October 2, 1998.



*Extreme right: Fr. Gallus Marandu, CSSp. He initiated the writing of this book with the 1996/1997 Spiritan novices.
Second from left: Don Bosco Onyalla, CSSp.*



*Final Profession of Spiritan Scholastics at Langata, Nairobi.
From Left: J. Kiganda, V. Msilanga, P. Mulyanga, J. Osei,
J. Tarimo, C. Mushi, J. Mulwa, K. Kisuda, A. Kapele.*



*At Spiritan Scholasticate, Nairobi, after the final
profession of the group in the photo above.*



From Left, the late Fr. Thomas Tarimo; Fr. Justi Tarimo; Fr. Joseph Kelly.

EAP PIONEERS INTO THE CONGREGATION

First Category

NAME OF CANDIDATE	YEAR BORN	PLACE OF ORIGIN	DATE OF PROFESSION
Br. Philip Mzuako (Ferdinand)	1858	Nyasaland (Malawi)	November 1, 1875
Br. Godfrey (Mary) Pari Amontikira	1858	Uganda	September 11, 1876
Br. Aurelian (Benoit) Colossi	1859	Songea – Tanzania	October 15, 1876
Post. Patrick Abouchoukoni	1859	Southern Tanzania	
Post. Dieudonne (Isidore Manjendo)	1859	Tabora – Tanzania	
Post. Julian Livualia	1860	Southern Tanzania	

Second Category

NAME	BORN	PLACE (ORIGIN)	DATE ORDAINED	DATE OF VOWS
Fr. Joseph Babu	August 19, 1917	Moshi	March 1, 1947	September 29, 1950
Bishop Joseph Kilasara	April 2, 1916	Moshi	March 4, 1944	October 10, 1953
Fr. Francis Mketa	April 16, 1914	Moshi	March 1, 1943	October 11. 1956
Bishop Bernard Ngaviliiau	March 1, 1917	Moshi	April 2, 1949	September 8, 1957
Fr. Josephat Msongore	May 13, 1930	Moshi	December 8, 1963	September 8, 1963



*Two retired Spiritan bishops give blessings during their Golden Jubilee Celebrations at Spiritan Missionary Seminary in 1998.
From Left: Bishop Denis Durning, Bishop Bernard Ngaviliau,
Fr. Gerard Nnamunga, Fr. Joe Herzstein, and Fr. Zakayo Kimaro.*

CHAPTER FOUR



THE EAST AFRICAN FOUNDATION (EAF)



INTRODUCTION

The East African Province as it is known now has gone through a number of stages leading to its present status. At the beginning you get an impression that there was no clear terminology to describe this emerging Province which would be the responsibility of the Districts of Eastern Africa. Sometimes it was seen as an Inter-District Project. It was also referred to as Vice-Province before it came to be known as a Foundation.

In the Congregation, a Foundation is a term used to describe the beginning of a structure for the training of Spiritan candidates in their own areas with a view of ultimately becoming an established Province.¹In this section, we are going to see how this East African Province began and how it has developed so rapidly.

PRELIMINARY EFFORTS

Generalate's Reservations

As early as 1950, some Spiritans felt that Africans should be allowed to establish their own Province. For this reason, the issue was discussed at the General Chapter of the Congregation of 1950. A decree was issued on the matter: "The Chapter demands that we joyfully accept African vocations. The question of establishing African Provinces seems premature, although such provinces are desirable in principle."² The Chapter arrived at this decision because it felt that there were not sufficient vocations to warrant the setting up of a Novitiate in a mission territory. However, it did recognize the establishment of a common Novitiate for several African districts. For the moment, the few candidates received were to be sent to Europe or America to do their Novitiate there.

The idea of founding an East African Province was raised in 1963 by the five African Spiritans, mentioned above, and was discussed between the Generalate and the districts of Kilimanjaro, Kenya, and Bagamoyo. In February 1963, the Council of the district of Kilimanjaro took up the matter. It was suggested that a beginning would be made with a Novitiate with candidates recruited from secondary schools. Philosophy and Theology would be done either overseas or in an African Regional Seminary.

Fr. Constantine Chronis, the Principal Superior of Kilimanjaro, wrote to Fr. Charles Connors of the General Council in 1964, to find out the attitude of the General Administration about the matter. After some delay, Fr. Connors advised that nothing should be attempted for the moment, but at the end of his letter he said, 'In Kenya, if I am not mistaken, they have thought of the possibility of sending applicants to the Novitiate in Nigeria.'³ The matter was taken up again at the District Council on May 22, 1965 but nothing came out of it.

Fr. George Crocenzi's Initiative

Fr. George Crocenzi can be truly described as the 'Father of the East African Province'. His appointment as Principal Superior of Kilimanjaro District in 1966 marked the beginning of a more intense endeavor to get the Foundation off the ground. Fr. George and his Council, however, did not see the immediate possibility of setting up training facilities for Spiritan candidates. Candidates recruited from Form IV would be sent to Ireland or Nigeria or elsewhere for Novitiate. It was also decided that permission to recruit candidates for the Congregation should be sought from the Bishops of Moshi and Arusha and from the Prefect Apostolic of Same, who were all Spiritans. The Council felt that if the response is good steps could be taken to start a training centre within the District.⁴ The Bishops granted permission and the next step was to seek approval from the General Council which was granted on March 19, 1967 with a stipulation that aspirants should have completed their secondary education and should spend some months as postulants.⁵

Many young Africans started to apply to join the Congregation. There was a lot of discussion about recruitment prior to the General Chapter of 1968. The Moshi group led by Fr. Babu wanted a Junior Seminary to be established hence recruiting from Standard Seven. The Arusha and Same groups wanted the recruitment to be after Form IV.⁶ Fr. Crocenzi was personally in favour of a junior seminary but did not think that it would be feasible to start at the beginning of 1969. There were no personnel to run the proposed seminary. The Irish Provincial had to be consulted together with the Superior General.⁷ In addition, Fr. Crocenzi felt that a *modus vivendi* had to be worked out to reconcile the divergent opinions within the District regarding the stage of recruitment. He told the confreres that they should wait until consultation is done with the Superiors of the Districts of Bagamoyo and Kenya.⁸

The General Chapter and its aftermath took up the rest of 1968. In January 1970, before the District Council met in February 1970, Fr. Crocenzi, with the consent of some members of his Council, sent four

candidates to major seminaries as Spiritan candidates. Two were sent to St. Thomas Aquinas Nairobi and two to Ntungamo seminary, Bukoba. They were supported by money that he had solicited from benefactors. There were complaints that Fr. Crocenzi should have waited for the District Chapter. Fr. Crocenzi on the other hand felt that it was appropriate to make this decision, because it would be just an endless and fruitless discussion.⁹ Although the District Council Meeting held on February 11, 1970 generally agreed that vocations should be recruited, it also felt that consultation was needed with the neighboring Districts.¹⁰

THE BIRTH OF THE EAST AFRICAN FOUNDATION

The 1970 District Chapter Accepts Local Candidates

This Chapter that met in Moshi between July 21 and 23, 1970 had a long and heated debate about recruiting African vocations. Much of the discussion was on the question: How do we as Spiritans realize our responsibility to help the local Churches to become missionary? Two propositions emerged:

1. To accept East African vocations as members of the Congregation, and these are in sufficient numbers in the future, then a vice province or Province of East Africa can be started.
2. To help the Episcopal Conference to form a national missionary institute by providing formation personnel and soliciting funds.

The proponents of the second proposition argued that it was the duty of the local bishops to animate and sponsor missionary activity. They drew support first from Pope Paul VI's message in Uganda in 1969 that Africans should be missionaries to themselves and second from Vatican II documents like **Ad Gentes** and **Lumen Gentium** to enhance their position. They felt that an expatriate missionary institute with a Western orientation was unsuitable for Africa. Some even felt

that the Congregation was dying hence there was no need of implanting a dead Congregation in Africa.

Those who supported the first proposition insisted that, although the Episcopal Conference should set up a missionary institute, this did not exclude the acceptance of Africans into the Congregation or restrict the work of other missionary institutes. In addition they felt that the Spiritan charism could be relived in an African way as had happened elsewhere in other cultures.

In the end a proposition was put to the capitulants on Wednesday, July 22, 1970: **"That we accept African vocations into the Congregation and if sufficient numbers warrant it, to begin a vice province or province of East Africa."** Voting was by secret ballot with the following results:

Yes 18, No 16, Abstention 1, Blank ballot 1.

The margin of victory was narrow. The wording of the proposition seemed to be a compromise and a passive policy with regards to African vocations but at the final stage of the Chapter Resolution No. 3 indicated clearly an active and positive acceptance of African Spiritan candidates. The resolution reads: **"The Chapter demands action from the Principal Superior and his Council on actually implementing the acceptance of local Spiritan candidates."** This resolution was accepted by 24 votes to 8.¹¹

Implementation of the Chapter Decision

Fr. Crocenzi presented the deliberations of the District Chapter to the Provincial Chapter of US-East and requested them to support the project of accepting African Spiritans. However the proposal was heavily defeated at the Provincial Chapter of September 1970.¹² This, however, was only a temporary setback for within a few years the US-East Province made generous contributions to the East African Foundation.

As the implementation of the training program got underway, it was proposed that candidates would be sent to regional diocesan seminaries but the major problem was that these seminaries could not provide a religious missionary spirit. This then raised the question of getting a house where the Spiritan missionary spirit would be instilled in the candidates. Fr. Crocenzi asked the bishop of Arusha, Bishop Dennis Durning to give Usa River to the Congregation with the understanding that a new parish be started at Usa River at a different location and that the Holy Ghost Fathers would be responsible for it for the next 25 years.

An agreement that ceded the property of Usa River to the Holy Ghost Congregation was signed between Bishop Durning and Fr. Crocenzi the Principal Superior in December 1971 and revised, signed and sealed on August 1, 1975.

A District Council meeting of March 1971 outlined guidelines for the acceptance and training of candidates. Candidates were to be accepted after Form IV or Form VI; the question of a junior seminary was ruled out; the Novitiate would be opened in 1973; and candidates for the Novitiate would have completed Philosophy.¹³

By the beginning of 1972, there were already 10 Spiritan candidates in major seminaries. Fr. Crocenzi worked tirelessly first, to get funds for the fees of these seminarians and second, to make sure that Usa River would be ready for the Novitiate. He was assisted by Fr. Babu, the then parish priest of Usa River, who repaired the buildings and made them ready for the Novitiate.

Fr. George Crocenzi went out of office in March 1972, but still continued to take an active interest in the new Foundation. In fact, before going out of office he drew up a document showing the state of the Foundation, making valuable suggestions.

Establishment of the East African Foundation

The Generalate, which some years previously was reluctant about starting new Foundations in Africa, began to have a keen interest in the emerging Foundation of East Africa. In April 1972, Fr. Joseph Lecuyer, the then Superior General visited Tanzania and met with the District Superiors of Eastern Africa at Usa River. During this meeting it was agreed that the Foundation would become a joint responsibility of the Superiors of Eastern Africa, particularly the Districts of Kilimanjaro, Bagamoyo and Kenya. The new District Superior of Kilimanjaro, Fr. Tom Tunney was given the responsibility of over all incharge of the new Foundation.¹⁴ When Fr. Lecuyer returned to Rome, he wrote a letter on May 29, 1972 that authorized the establishment of a Novitiate for the East African Foundation.

Perhaps a question may be asked: When did the East African Foundation begin? **The East African Foundation officially began on Wednesday, January 10, 1973** when the Novitiate was opened at Usa River and a group of six aspirants made their Act of Commitment and were received into the Novitiate by the Novice Master Fr. Pat Ryan. These novices were: Aloyse Lello Minde, Cosmas A. Shayo, Daniel Makusaro Macha, Joseph Ndeki Florent, Liberatus Mapendo Kundy and Paul Rengia Chuwa. In his preaching at the occasion which was well attended, the Assistant Novice Master, Fr. Francis Mketa, referred to the new novices as the seeds of the new Foundation.

The first year of the Novitiate is described by the Novice Master, Fr. Pat Ryan, as having been lively and memorable. Confreres gave their talents and time when called upon to give lectures and seminars and especially Fr. Francis Lammers who gave many seminars.

On Thursday, January 3, 1974, the first group of novices made their first Profession. They were Paul Chuwa, Daniel Macha, Aloyse Minde and Liberatus Mapendo. In a letter to the Generalate, Fr. Tom Tunney said, 'the celebration was in every sense of the term a celebration, a feast day!' This very colorful celebration was a great achievement to the new Foundation.

As soon as the Foundation was established, it grew very fast and now ranks as one of the fastest growing Provinces in the Congregation. We are now going to see how its structures have been expanding during the past 25 years.



Moment of Jubilation for two Spiritan Bishops, Bernard Ngaviliau and Denis Durning during their Golden Jubilee. They were joined in fraternity with their comparatively Young Confreres at Spiritan Missionary Seminary, Njiro in 1998.

Chapter Endnotes

- ¹ **General Bulletin of the Holy Ghost Fathers**, No. 776, April 1976, p. 22.
- ² **Decrees of General Chapter 1950**, Fifth Commission, No. 10.
- ³ **Letter from Connors to Chronis**, December 31, 1964.
- ⁴ **Kilimanjaro District Council Meeting**, May 2, 1966.
- ⁵ **General Council**, S/361/67.
- ⁶ **Letter from Fr. George Crocenzi to the Confreres**, August 6, 1968.
- ⁷ **Letter from George Crocenzi to Fr. Babu**, August 6, 1968.
- ⁸ **Letter from Fr. George Crocenzi to the Confreres**, August 6, 1968.
- ⁹ **Letter from Fr. George Crocenzi to the Superior General**, Fr. Joseph Lecuyer, July 17, 1970.
- ¹⁰ **Kilimanjaro District Council Meeting**, February 11, 1970.
- ¹¹ **Kilimanjaro District Chapter**, 1970.
- ¹² **General Bulletin of the Holy Ghost Fathers**, Sept/Oct, 1972 No. 765, p.5-8.
- ¹³ **Kilimanjaro District Council Meeting**, March 22, 1971.
- ¹⁴ **General Bulletin of the Holy Ghost Fathers**, Sept/Oct 1972, No. 765, pp.145-148.



*Frs. Philip Ng'oja (left) and Rogath Kimaryo enjoy a snap.
They both minister in the Generalate in Rome.*

CHAPTER FIVE



THE DYNAMISM OF THE EAST AFRICAN PROVINCE



For any institution to survive, it first needs leadership: for it gives it direction and organization necessary for it to survive. Second, it needs recruitment for it cannot survive without members. And third, it needs to work so that its aims and objectives can be implemented. Similarly, the dynamic forces that have kept the East African Province together, alive and active are, administration, formation and apostolic activity. These forces have grown and changed significantly over the past 25 years.



Center Front, Mwalimu Julius Nyerere, first president of Tanzania, with his wife on his right hand with some Delegates of the EAP Chapter: Jan. 1999 and other guests. Nyerere addressed the subject of leadership.

ADMINISTRATION

Fr. Tom Tunney (1972-1980)

Today, the administration of the Province is in the hands of the Provincial and his Council. In 1972, when the Foundation was taking shape, it was the joint responsibility of the Superiors of Kilimanjaro, Bagamoyo, Kenya and Zambia. This body which was in effect the Board of Governors made all major decisions. The day to day business of directing the Foundation was, *de facto*, the responsibility of the Superior of Kilimanjaro District, Fr. Tom Tunney. Fr. Joseph de Boer, Superior of Bagamoyo District, acted as bursar for the Foundation until 1978. He contributed quite a lot to its growth and development.

Early in 1977, Fr. John Daly from the Generalate visited the Foundation and after meeting with the Major Superiors, a new form of governance emerged. The governance of the Foundation was vested in the Superiors of the Districts of Eastern Africa from whom an Executive officer would be chosen. Fr. Tom Tunney was nominated Executive Officer on February 9, 1977 and his appointment confirmed on May 25, 1977 by the General Council. The Executive Officer was assisted by an Executive Council, made up of the Rector of the House of Theology, The Novice Master and the Vocation Director. When Br. Bruno van Dooren became the bursar of the Foundation after Fr. de Boer, he too became a member of the Executive Council.



From left: Frs. Larry Shine (Superior, Kenya District), Tom Tunney, and Christopher Promis (Provincial Superior, America).

Fr. Christopher Promis (1980-1983)

Fr. Tunney's mandate as Executive Officer expired in 1980 and was succeeded by Fr. Christopher Promis who was Superior of the District of Kilimanjaro. Fr. Christopher Promis' greatest contribution to the growth of the Foundation was the relinquishing of the office of the Executive Officer and in October 1982 initiated the process of consultation for the new Superior of the Foundation who would be a major Superior in his own right. Fr. Christopher Promis continued as the principal superior of the Spiritan district of Kilimanjaro (1983-1986).

Fr. Daniel Macha (1983-1990)

On July 1, 1983, Fr. Daniel Macha who had been working in Sesheke, Livingstone, Zambia, was appointed Superior of the Foundation and became the first member of the Foundation to hold that post. He came to the office at a period of rapid growth, change and development. He called for a Chapter, which was held in January 1987 in which he was elected Superior. At this Chapter, Fr. Tom McDonald, then Rector of Spiritan House Nairobi, Fr. Pat Ryan, then Rector of Njiro and Fr. Damas Mfoi, then Novice Master, were elected Councilors. Fr. Joseph Babu was appointed Bursar of the Foundation.

One of the major issues on the Agenda of the first Foundation's Chapter of January 1987 was whether the Foundation should become a Province. The Chapter decided that the Foundation should become a Province. This decision was ratified by the Generalate on October 26, 1988 and **the Foundation officially became a Province on February 2, 1989**. Fr. Dan Macha was appointed by the Generalate to be the Provincial. In the same year, he called the first Chapter of the Province, which was held in January 1990.

Fr. Augustine Shao (1990-1996)

One thing to remember about the January 1990 Provincial Chapter was the tense voting by which by then Fr. Augustine Shao was elected Provincial after three rounds of voting. He had worked in Zambia and Germany and was doing his studies at Duquesne University, which he had to cut short. Frs. Festo Adrabo, Paul Chuwa, Remy Macha (R.I.P.) were elected Councilors and Fr. Gregory Mallya was appointed Provincial Bursar.

Fr. Augustine Shao was re-elected in December 1992, this time very smoothly but with an entirely new Council. The members of his Council were Frs. Philip Massawe, Tom Tunney, Simon Lobon and Paul Mbav as Bursar.



Bishop Augustine Shao and Sr. Mary Schanen through whose assistance as Secretary the EAP became more and more structurally organized than before.

During his tenure of office, Fr. Augustine Shao provided a solid foundation for the Province. With the assistance of Sr. Mary Schanen from Minnesota, USA, as secretary, the Provincial administration became more and more organized. The Provincialate moved from Usa River to Arusha.

Bishop Augustine Shao widened the missionary field of the Province, from the 'traditional mission lands' thus Zambia and Congo Kinshasa to Senegal, Guinea-Bissau and Congo Brazzaville. He facilitated the merger of the American District with the East African Province in 1993. Fr. Joseph Herzstein, the last Religious Superior of the District of Kilimanjaro, had initiated the process of merger in January 1990.¹ With the merger the office of the District Superior also disappeared.

Some sad events during his time of office were the death of Frs. Isaiah Kessy and Remi Macha in July 1993 who had briefly served as Councilors, the disappearance of Fr. Polycarp Lyaruu and the leaving of two perpetually professed members.

After Fr. Augustine Shao's second term of office, he went back to Duquesne to finish his studies which he had cut short. Again, he did not have a chance to finish them, when on February 7, 1997, he was chosen by the Holy See to be the Bishop of Zanzibar.

Fr. Daniel Macha (1996-1999)

Fr. Macha is a good example of how history repeats itself. When Fr. Augustine was handing the office back to him he said, 'It is as if Mwinyi were handing back the office over to Nyerere.' On the third round of voting, the January 1996 Provincial Chapter elected Daniel Macha to be Provincial. The Chapter also elected Frs. Philip Massawe, Mort Kane and Gerard Nnamunga Provincial Councilors. Evod Shao was appointed Bursar. Fr. Mort Kane died on April 14, 1998 but even before his death, Fr. William Christy as Councilor had replaced him.

Fr. Macha's administration has continued from where Fr. Augustine left off: the building of the new Provincialate premises at Tengeru; the extension of Spiritan Missionary Seminary at Njiro, Arusha; and consolidating the existing missions. Tough decisions have been made, for instance, the building of St. John Evangelist parish on Spiritan Scholasticate property at Langata, Nairobi. This parish had been created in October 1989 but since then, nothing had been done. Three ordained members left the Congregation one of whom tried to come back by illegal and deceptive means.

Fr. Gerard Majella Nnamunga (1999-

In the January 1999 East African Provincial Chapter, (described by some confreres as a Chapter that changed historical trends and brought a turn of events), Fr. Gerard Nnamunga was elected Provincial. He is leading the Province to the new millennium.

He was in the previous Provincial Council as Councilor for Formation. He was also Rector at Spiritan Missionary Seminary, Njiro, a function he assumed after Fr. Rogath Kimaryo had been elected as a General Councilor. Fr. Gerard has also been teaching Scripture, Spirituality and Latin and Greek languages at Spiritan Missionary Seminary, Njiro. Besides, he devoted his time not just overseeing the production of *Njiro Star* (the Seminary Magazine) as patron, but actually worked in person as final editor, in the photocopy, and distribution.

Fr. Gerard was sent to Rome for further studies soon after his ordination on May 29, 1988. He hails from Masaka diocese. He was born on August 2, 1958, and made his vows on July 4, 1984 at Magamba, Lushoto.



From Left sitting: Fr. Gerard Nnamunga, Fr. Jos Boxel, Fr. Brian Cronin, Bishop Augustine Shao, Fr. Daniel Macha, Fr. Rogath Kimaryo, together with Spiritan Missionary Seminary (Njiro) finalists (June 1997) in the background.

FORMATION

Formation is the soul of the Province. The European and North American Provinces are 'dying' because there are very few candidates recruited for formation. In East Africa we have been blessed with an abundance of vocations. A lot of effort has been put into recruitment and formation of candidates and so far the Province has been yielding a very rich harvest.

Vocation Work

Fr. Joseph Babu was a Vocation Director from January 1971 up to December 1973. The District Council decided that a full time Vocations Director was needed and in December 1973 Fr. Josephat Msongore was released from his work in Dar-es-Salaam to become Vocations Director with effect from March 1, 1974. Fr. Josephat did enormous work throughout East Africa, stirring up an interest not only to the Spiritan way of life but also to other religious and missionary Congregations as well as the diocesan clergy.

In 1982, Fr. Peter Suttle took over the work of Vocations Director for Kenya and Uganda. In 1989, Fr. Peter's successor, Fr. Polycarp Lyaruu was Vocations Director for Kenya and at the same time Fr. Festo Adrabo was appointed vocations director for Uganda.

In Tanzania, when Fr. Josephat asked to be relieved of his duties as Vocations Director in January 1985, this post moved around to many hands. These included Frs. Gabriel Kitira, Renatus Assenga, Aloysius Ndema, and Joseph Shayo until 1993 when Fr. Joseph Tenga (RIP) who had worked in Congo Kinshasa for nine years became Vocations Director. Fr. Tenga diligently did his work, attracting many young men to join the Congregation. In 1997, he asked to be released of his duties and was replaced by Fr. Peter Kilasara. Fr. Zakayo Kimaro took over from Fr. Kilasara in May 1999.

In Kenya, Fr. Polycarp Lyaruu was only one year in office of Vocations Director and was succeeded by Fr. Solomon Mbanzabugabo in 1991. Fr. Solomon traveled to many different parts of Kenya looking for vocations and with the assistance of the Irish Spiritans, Fr. Solomon each year brought in many more young candidates to Njiro than any of his predecessors. In 1996, Fr. Solomon asked to be released of his duties and was replaced by Fr. Benoit Mukamba whose orderliness and dedication to his work have added a lot of dynamism to the vocation work in Kenya.

In Uganda, vocation work was at first combined with other offices. When Fr. Festo Adrabo took over this office in 1989, he was already the parish priest of Mulago parish in Kampala, and the following year he was also the First Assistant to the Provincial. Nevertheless, he managed to get some vocations from Uganda. He finished this work in 1993 and went to Duquesne University for further studies. Fr. Peter Assenga who served in this office for one year and was given another ministry in Dar-es-Salaam replaced him. Fr. Nestor Ngolle who was also the parish priest of Mulago became Vocations Director in 1994 and was in this office until 1997 when John Assey became the first full time Vocations Director for Uganda. Fr. Peter Mulyanga took over from Fr. John Assey in May 1999.

Usa River Seminary

Usa River is not only our motherhouse but also the oldest house of formation in the Province. Indeed, Usa River was the birthplace of the Province where the first Novitiate was situated. In November 1973, the idea of having some kind of orientation for Spiritan students before Philosophy was raised by the Formation Committee.² A more elaborate proposal for a one-year course was made at the next meeting in May 1974. The District Council adopted this proposal. The program began at Usa River with Fr. Frank Kanda as Rector assisted by Fr. James Mohan. Fr. Francis Mketa, the associate Novice Master, also participated in the program. The course was designed for preparing students for Philosophy as well as to introduce them to the Congregation.

A revised two-year program was introduced in 1978 with Fr. Mort Kane as the new Rector assisted by Fr. Basil de Winton and the late Fr. Hans Lohe. Fr. Adrian Herbert joined the staff in June 1980 to replace Fr. Lohe. Fr. Tom Tunney replaced Fr. Kane as Rector in January 1981 and also Fr. Kanda returned to the staff to replace Fr. de Winton. This two-year program at Usa River was so effective that Spiritan students excelled in academics at the diocesan Philosophy Institutes.

Usa River changed to National 'A' level syllabus in July 1981. Fr. Brian T. O'Rourke and Mr. Gerry Doyle (an associate) joined the staff. In July 1982, Fr. Paul Chuwa joined the staff after the completion of his studies at Duquesne University and in July 1983, became the first member of the Foundation to be the Rector. The late Fr. Tom Tarimo joined the staff in 1984 after his studies in Ireland. Michael Begley, a Spiritan Scholastic, joined the staff in 1985. Fr. Evod Shao joined the staff in August 1986. In July 1987, Fr. Pius Onyango became the Rector of Usa River after his studies at Maynooth in Ireland. In July 1990, Fr. Pius asked to be released of his duties as Rector and was replaced by Fr. Lucas Tilisho who in turn was replaced by Fr. Joseph Shayo in 1991 a post he held until 1994 when he went to Canada for further studies. Fr. Evod Shao on return from his studies at Maynooth in Ireland went again to Usa River in 1992 and took over from Joseph Shayo as Rector. Fr. Evod held that post until February 1996 when he was appointed Provincial Bursar. Fr. Thomas Kessy as Rector replaced him.



A section of Usa River Seminary Classrooms

The Provincial Chapter of January 1996 decided that 'Usa River be changed in accordance with the needs of the Province and as determined by the administration.'³ Prior to this decision, a Commission had been set up to evaluate Usa River's status as a seminary whose report was presented to the 1996 Provincial Chapter. The Commission found out that a lot of money is spent on running the seminary (ca. 12 mil. TZSHS per annum) yet very few vocations come from there (an average of 4 seminarians go to Njiro per annum). Although the Commission never gave a final verdict on the status of Usa River, the writing was on the wall that Usa River should change its status. The Chapter delegates had no alternative but to vote overwhelmingly for the change of the status of Usa River.



*Usa River A-Level students (1999), with Frs. Francis Mketa
and Thomas Kessy (Rector).*

The Chapter never decided on what Usa River should be changed to. Propositions about changing it to a Postulancy or to a Secondary School were defeated during the Chapter. Usa River is still a seminary and this has raised a lot of discussion among members of the Province. Of course there are some who do not like to hear even the word 'seminary'! However, the number of seminarians from Usa going to Spiritan Missionary Seminary has drastically increased and a lot has been done in the area of self-reliance. This discussion about Usa River's status was definitely carried on to the last Chapter which took place in January 1999. It was decided that it continues as a Seminary, thus overturning the 1996 Chapter decision that Usa River should change. Delegates were not prepared to change its status merely for the sake of changing.

Postulancy in Uganda

Since 1990, there has been a consistent call to establish a Postulancy. The 1990 Chapter says, 'A Pre-philosophy Year for all EAP Spiritan candidates should be established.'⁴ This call was reiterated during the 1992 Chapter and even more boldly by the 1996 Chapter that states, 'The Province should establish a Postulancy program in each of the three East African countries.'⁵ For all these years, nothing had been done until January 1998 when the Provincial Administration decided that a Postulancy be established in Uganda.

So far, 25 acres of land have been bought at Namugongo near the Uganda Martyrs' shrine, and construction may start very soon. Meanwhile the Spiritan house at Kyebando, which is about two kilometers from Mulago parish is used as a Postulancy until a new house, is built at Namugongo. Fr. John Assey is the Director of the Postulants. Fr. Peter Mulyanga is the Vocations Director for Uganda. Postulancy began in September 1998 with 10 students. Though we are still very far from having 'a Postulancy program in each of the three East African countries,' as the 1996 Chapter stipulates, we are happy that something has been done for it is better to light a candle than to curse darkness.

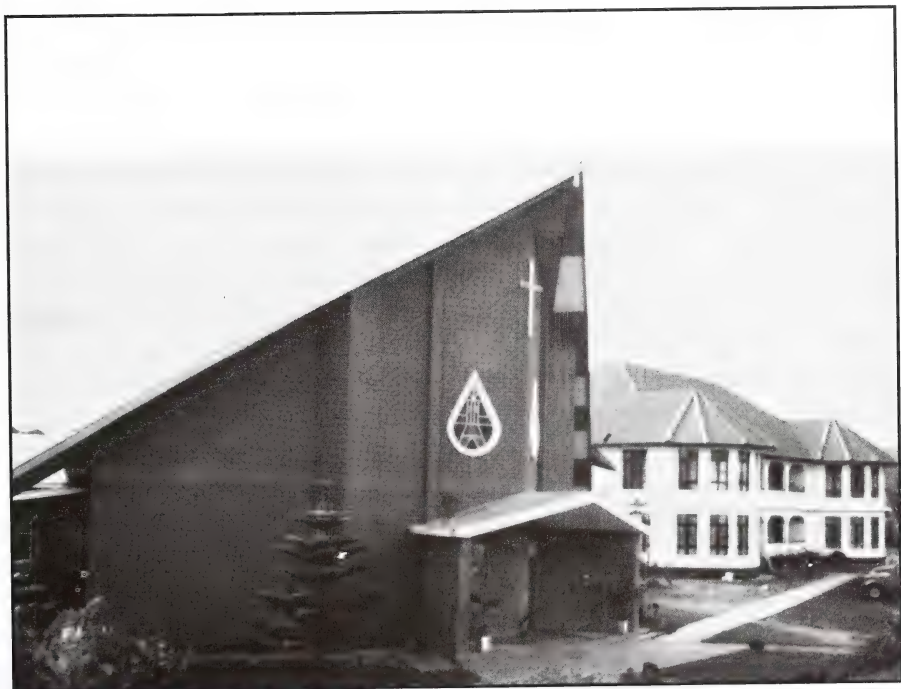
Philosophy: Spiritan Missionary Seminary

Up to 1986, philosophical and theological courses were followed in the national seminaries. In the first years, the seminarians doing these courses were accountable to Fr. Joseph Babu. In February 1973, Fr. Francis Mketa, Superior of Usa River and assistant novice master, was appointed Director of Scholastics (philosophy and theology students). Fr. Mketa acted as a liaison between the seminaries and the Foundation and met his students during their holidays. There was a constant demand that there be a Spiritan member of staff in the national seminaries for philosophy. Due to shortage of personnel this was only possible at Kibosho Seminary where the following Fathers took care of the Spiritan students: Michael Mulvihill, Basil de Winton, the late Cillin O'Nuallain, Brian Cronin, Daniel Bouju and Myles Fay.

A joint seminary for philosophy with the White Fathers at Kahangala was proposed in 1982. There were negotiations with the White Fathers in September 1982 by Frs. Promis, Cronin and Tunney. The Superiors of the Foundation decided in January 1983 to send some philosophy students to Kahangala in August 1983, but without any definite commitment to the program. Fr. Daniel Bouju was appointed to Kahangala as professor of Philosophy and some Spiritan students were sent there for studies in August 1983. The experiment was short-lived. The White Fathers decided to withdraw from the project for they wanted to establish a regional Philosophicum of their own at Kahangala, which would require the use of all the limited accommodation there. Fr. Bouju withdrew from there after one semester but the Spiritan Students were allowed to complete their two year studies there.

As early as 1978 the Formation Committee had proposed that the Foundation should plan to open its own School of Philosophy. The Principal Superiors at their meeting in April 1978 discussed the matter at length. They finally ruled that it was financially not possible nor could staffing be undertaken. They also discussed the possibility of a hostel for Spiritans near one of the existing Institutes of Philosophy but never came to a decision.⁶

Inevitable circumstances, however, played a big role in the establishment of a house of Philosophy for the Foundation. The number of students entering Philosophy had increased dramatically and it became very difficult for all these students to be absorbed by the existing diocesan seminaries. In addition to that, Spiritan candidates needed a place of their own in order to get a proper missionary and religious formation. A decision was made by Fr. Dan Macha and his Council in May 1985 to build a Spiritan House of Philosophy in Arusha Tanzania. The bursar of the Foundation, Fr. Joseph Babu, acquired a plot of 54 acres at Njiro from the Arusha Municipality. Fr. Tom MacDonald undertook some work of fund raising. Fr. Babu drew up the plans and building began under his supervision at the beginning of 1986. Fr. Babu has left a remarkable imprint on this seminary that even today it is known by some people as 'seminari ya Padre Babu' which means 'Fr. Babu's seminary'.



*Spiritan Missionary Seminary, Njiro: Chapel,
Library and Spiritan Community House.*

Though the place was not ready, force of circumstances obliged the staff and the students to move in to start Philosophy. On Monday, October 13, 1986, Fr. Patrick Ryan the Rector, Fr. Brian Cronin, the Dean of Studies and Bursar, and Brother Paul Mbav who by then was aspiring to a clerical state, moved into the seminary. Two days later, 27 students who had been admitted reported at the seminary. Two buildings were complete, the administrative block and the classroom block. The beginning was so difficult that staff members 'used to argue on theologically solid ground that one year in Njiro got you off ten years in purgatory.'¹⁷

However, Njiro became more adaptable to human habitation. In 1989, when Fr. Pat Ryan asked to be released of his duties as Rector, two dormitories, which can accommodate 80 students, had been completed together with a dining hall. Fr. Ryan was replaced by Fr. Mike Begley who until then was teaching at Usa River. Fr. Aloysius Ndema as Rector replaced him in 1990. Fr. Brian Cronin as Acting Rector replaced Fr. Aloysius in July 1992. Fr. Brian was waiting to hand over the office to Fr. Damas Mfoi who had been appointed to take over as Rector. However, Fr. Damas never turned up for the office and Fr. Brian was confirmed Rector until 1997 when he asked to be released of his duties. During Brian's time as Rector, Archbishop Augustine Marchetto, the Papal Pronuncio to Tanzania, opened the Chapel and library on November 6, 1993. The spacious staff house reminiscent of the Victorian Age also known as 'the White House' was completed in January 1996. In 1997, Fr. Brian was replaced by his former student at Kibosho, Fr. Rogath Kimaryo who had just defended his doctoral thesis in Canon Law at the Gregorian University in Rome. When Fr. Kimaryo was elected to the General Council, Fr. Gerard Nnamunga took over from him and held the office until his election as East African Provincial Superior in January 1999. The construction of two new classrooms that began in January 1998 was completed in July 1998. The construction of a social hall is to begin very soon.

For the academic year 1997/1998, Spiritan Missionary Seminary had a student body of 132 students of whom 64 were Spiritan students. The Missionaries of Africa, the Passionists, the Pallottines and the Dominicans send their students to the seminary. The student body might rise up to 180 by the beginning of the third millennium.

The Novitiate⁸

We have seen how the first group of novices was very important and that it determined the beginning of the Foundation. Fr. Pat Ryan continued his work as Novice Master and witnessed the growth of the Novitiate.

On January 3, 1974, four novices made their profession out the eight that had been admitted on January 1, 1973. These four included Daniel Makusaro Macha, Liberatus Mapendo Kundy, Paul Rengia Chuwa, and Aloyse Lello Minde. The latter left.

On December 31, 1973, a group of eight young men was received in the Novitiate. Five of the novices made their profession on December 31, 1974 and only one, Fr. Thomas Tarimo, was ordained a priest for the East African Foundation. Fr. Thomas Tarimo died on October 13, 1997.

In the following year 1975, there were no novices at Usa River. Then a one-year pre-philosophy program was introduced. At the end of the year nine candidates were received into the Novitiate of whom six made their profession on December 16, 1976. Only three are still Spiritans namely Frs. John Kway, Lucas Mwaura and Alphonse Kimathy. Fr. Remi Macha died in a tragic accident on July 30, 1993.

There was no Novitiate in 1977 but instead on January 13, 1977, Usa River became a temporary school of theology for the newly professed. Shortly afterwards the theology seminarians left Usa River seminary for St. Thomas Aquinas Seminary, in Nairobi to continue with their studies in Theology. Meanwhile a decision had been taken by the District Council that Usa River the birth place of the Foundation, was too small to house both pre-philosophy students and novices. Accordingly, it was decided that the Novitiate be moved to another place.⁹ And so a piece of property was bought at Magamba, Lushoto, thanks to the Bagamoyo District which paid half the cost.

On February 15, 1978, Fr. Pat Ryan with six candidates arrived at Magamba and the latter were received into the Novitiate the following month. Four of these novices, namely, Augustine Shao, Gregory Mallya, Gabriel Kitira and Rogatian Massoy, made their profession on March 2, 1979. In time, the four mentioned were ordained priests on June 4, 1983. One of them, Augustine Shao, is now the bishop of Zanzibar.

On February 20, 1979, six novices were received into the Novitiate and all six made their profession a year later on February 21, 1980. Four of these, namely, Andrew Mwiko, Clement Temba, Joseph Tenga (RIP) and Pius Onyango were ordained priests for the Foundation four years later and are to date quite active in their missionary work but for Fr. Tenga who died of road accident.

On February 11, 1980, eight began their Novitiate year. Six made their profession on February 17, 1981. Four of these are now priests namely, Philip Massawe, Lucas Tilisho, John Marandu and Jerome Massawe.

In 1981, due to changes in the philosophy program in Tanzania, the Novitiate began in July 1981 with seven novices. They all made their profession on July 7, 1982. In time, all 7 were ordained priests. They are Frs. Evod Shao, Priva Temu, Paul Mbav, Robert Kalenga, Gallus Marandu, Joseph Shayo and Jason Ishengoma. Paul and Robert come from what was called Zaire but now the Democratic Republic of Congo.

On July 5, 1982, eleven novices began their novitiate journey and all of them finished successfully and made their profession on July 7, 1983. This was also the year when Fr. Pat Ryan after ten and half years as Novice Master was replaced by Fr. Cothrai Gogan, a fellow Irish priest. All eleven who entered the Novitiate were ordained. And to date ten are happy in their priestly ministry with the exception of one (Fr. Polycarp Lyaruu) whose whereabouts are not known. The remaining ten are Frs. Alfred Mattei, Cyril Chuwa, Aloyse Ndema,

Aurelian Massawe, Evarist Shayo, Festo Adrabo, Peter Assenga, Rogath Kimaryo, Solomon Mbanzabugabo and Valentine Bayo.

On July 4, 1983, a new group of nine candidates was received in the Novitiate. Eight professed the following year on July 5, 1984. Six were ordained namely, Frs. Isaiah Kessy (RIP), Gerard Nnamunga, Andrew Muddu (he was later advised to leave), Philip Ng'oja, Rogasian Msami and Charles Odeny. Fr. Isaiah died on July 18, 1993.

There was no Novitiate for one year. Meanwhile, Fr. Cothrai Gogan resigned as Novice Master and was replaced by Fr. Damas Mfoi. Fr. Damas began with ten novices on July 3, 1985. Seven professed on July 15, 1986 and all 7 were in time ordained. However, now only 5 are Spiritans. These are Frs. Casimir Nyaki, Felix Singe, Nestor Ngolle, Renatus Assenga and Peter Njau.

In July 1986, twelve candidates were received into the Novitiate seven made their profession the following year on July 16, 1987. Now five are to date Spiritans and they are: Frs. Benoit Mukamba, Clemence Mushi, Peter Mambo, Simon Lobon and Thamelius Mloka.

In July 1987, fourteen candidates began their Novitiate. Nine of these made their profession on July 6, 1988. Six are to date Spiritans, namely Frs. John Ngobi, John Maendeleo, Joseph Kahema (RIP), Michael Massawe, Nicetas Kyara and Peter Kiarie.

In July 1988, the Novitiate received 15 candidates of whom 9 were professed on July 1989. All nine were ordained and are to date Spiritans. They are: Frs. Aquilinus Mrema, Eligius Mkulima, Firmin Kiwale, Florentine Mallya, Gaspar Mushi, Gaudence Mushi, John Assey, Peter Kilasara and Thomas Kessy.

In May 1989, a new building was completed and was opened by the Superior General, Fr. Pierre Haas. In July 1989, eight candidates began the Novitiate. Six professed the following year. In this group,

Stephen Oduor died in 1996 as a deacon. Five were ordained priests and are to date Spiritans. They are Frs. Ambrose Mutinda, Gervase Taratara, Joseph Shio, Joseph Mashaka and Josephat Kilawila.

In 1990, seven candidates began the Novitiate. Five professed the following year and are to date Spiritans. These are Frs. Dominic Gathurithu, Peter Ndegwa, Thaddeus Siya, Zakayo Kimaro and Deacon Michael Mayo.



*1983/1984 Novitiate group while at Rangwi Parish, Lushoto, Tanzania.
Standing: C. Gogan, G. Nnamunga, L. Simwa, A. Muddu, I. Kessy (RIP),
Seated: C. Odeny, E. Shayo, M. Adipo (RIP), R. Msami, Fr. Benedict and p. Ng'oja.*

In July 1991, Fr. Damas Mfoi left the Novitiate for a sabbatical leave in Canada. He was replaced by Fr. John Kway, assisted by Fr. Solomon Mbanzabugabo. Only two candidates reported for the Novitiate so it was decided that they should go for Theology and wait for the following Novitiate year.

In July 1992, Fr. Dan Macha was appointed Novice Master. He started with 11 novices and all 11 novices professed at the end of the Novitiate year. Since then, three have dropped out and the remaining eight are Frs. Amandus Kapele, Casti Mushi, Joseph Mulwa, Justi Tarimo, Kastory Kisuda, Jose Marie Kiganda, Vedastus Msilanga and Peter Mulyanga.

There was no Novitiate in 1993. When it reopened in July 1994, ten candidates were received. Seven professed and are to date Spiritans. They are: Alphonse Mutua, Appolinaris Msaky, Charles Walimbwa, Honesti Munishi, John Laizer, Nicodemus Massong and Pamphilius Ngowi.



1996/1997 Novices on their profession day. From Left: D. Ochieng', P. Rutasitara, M. Kessy, J. Waweru, G. Mgonja, D. Thuku, N. Mmasi, J. Mbinda, G. Kiwale, P. Kagua. They initiated the writing of this book.

In 1995, only five candidates were received in the Novitiate. Three professed in July 1996. George Njoroge and Simon Kinyua are still Spiritans. Meanwhile in January 1996, when Fr. Dan Macha was elected Provincial Superior, he continued to be Novice Master, waiting for the new one, Fr. Evarist Shayo, who came to the Novitiate in January 1997. In the same year, of the 14 novices who had began the Novitiate, ten professed and nine are to date Spiritans, namely: David Thuku, Don Bosco Onyalla, Gerald Kiwale, Godfrey Mgonja, John Mbinda, Marcel Kessy, Patrick Kagua, Nicodemus Mmasi and Projectus Rutasitara.

In July 1997, fourteen candidates began their Novitiate. 12 novices professed on July 16, 1998. These are: Andrew Mwanja, Benedict Kisoi, Denis Bukenya, Dyfrig Maliti, Evarist Shirima, Filbert Chundu, John Kamangara, Joseph Lekundayo, Nicholas Kerebba, Peter Kway, Peter Mallya and Renatus Karumuna. Later, Frederick Musunji professed in December 1998.



1997/1998 novices on Profession day. From Left: Evarist Shirrima, John Kamangara, Peter Mallya, Filbert Chundu, Joseph Lekundayo, Andrew Mwanja, Peter Kway, Nicholas Kerebba, Fr. Gerard Nnamunga, Benedict Kisoi, Denis Bukenya, and Dyfrig Maliti.

In 1998, twelve candidates began their Novitiate on July 15. Eleven professed on July 9, 1999. These are Adam Bago, Bernard Ndolo, Benedict Nzioka, Chrispinus Makomere, Firmin Laswai, Joachim Karabwe, Linus Mbajo, Patrick Mwanja, Stephen Owaya, Theobald Massawe, and Vincent Makokha.

Theology: Spiritan House, Langata

At the beginning, Spiritan students followed courses of philosophy and theology in national diocesan seminaries. Those who completed their novitiate in 1974 and 1975 went for theology at Kipalapala Major Seminary in Tabora, Tanzania. Fr. Brian O'Rourke accompanied them there and was also a professor of Moral Theology. Fr. O'Rourke felt that it was not possible for him alone to provide the overall Spiritan formation in the setting of a diocesan seminary. Spiritan scholastics needed the ongoing experience of religious community and the opportunity to receive a more specific missionary orientation.

Before going out of office in 1972, Fr. George Crocenzi had recommended that there be a Spiritan Theologate at Usa River. When the African confreres met with the Superior General, Fr. Lecuyer in 1972, they expressed the hope that as soon as possible there would be a Spiritan house of theology for specific Spiritan training. However, Fr. Lecuyer did not think that such a house was convenient at the time, but did envisage at a later time a common house of theology with other missionary institutes.

In the meeting of the Superiors of Eastern Africa at Usa River on February 1, 1973, Fr. Cunningham presented the view of the confreres of the District of Kenya that there should be a separate Spiritan major seminary. Fr. Lecuyer however, presented another alternative of a separate residence at Kipalapala.¹⁰

The Formation Committee took up the matter in May 1974. Various possibilities were considered, but members felt strongly for a separate

Theologate, preferably in Nairobi. By 1975 there was a growing consensus that there should be a Spiritan residence in Nairobi from which Spiritans would attend lectures in theology at St. Thomas Aquinas Seminary. The late Fr. Paul Cunningham negotiated with the Cardinal Maurice Otunga for the transfer of a ten acre plot to the Congregation in Langata, Nairobi. The process of transfer together with the change of the title deed were finalized by October 1976. It was agreed that the newly professed at the end of 1976 should go to St. Thomas Aquinas seminary to begin theology and reside in the seminary until the residence at Spiritan House was completed. The late Fr. Cunningham with the help of Fr. John Hughes saw the planning and construction of the buildings at Langata.



The Chapel at Spiritan Scholasticate, Langata, Nairobi

In August 1977, six theology students moved to St. Thomas Aquinas Seminary with Fr. Oliver Ellis as their Director. Prior to that, they had completed their first year of theology at Usa River in record time of six months. For a short time, Usa River did have a 'Theologate' with Fr. Pat Ryan as Rector together with Frs. Basil de Winton and Jim McDonnell as staff members. At St. Thomas Aquinas Seminary the Spiritan students were in direct contact with Fr. Noel Delaney, dean of studies at the seminary. Unfortunately, Fr. Noel died suddenly on April 13, 1979.

Spiritan House, Langata was opened in October 1978 with Fr. Tom MacDonald as Director and the late Fr. Willie Maher as his assistant. Fr. Peter Suttle replaced Fr. Maher in 1981 as assistant Director and bursar of the community. At a later date, Fr. Suttle also took on the work of Vocations Director for Kenya and Uganda.

Since 1978, under the guidance of Fr. Tom MacDonald, Spiritan House grew physically and as a community. Several new buildings were erected and a new chapel was opened in 1982. The common house of theology envisaged by the late Fr. Lecuyer in 1973 has become a reality.



Spiritan Scholastics (foreground) at St. Austin Parish, Nairobi: Procession during the Centenary celebration of St. Austin Parish on Pentecost 1999.

In September 1986 the new Theological Centre for Religious was opened. Its present day name, Tangaza College, is a later adoption. It is situated a short distance from Spiritan House in Langata. For the first three years, Fr. Tom MacDonald was the Dean of Studies there. First year theologians at Spiritan House began their studies there in September 1986.

1989 was Fr. Tom's eleventh year at Spiritan House. During his stay there, he laid a solid foundation for Spiritan House. Loving care and tenderness were distinctive marks in his formation. He was very strong at academics and that may be the reason why Spiritan students excelled in academics at St. Thomas Aquinas during the 1980s.

Fr. Paddy Roe as Rector replaced Fr. Tom at Spiritan House. He was assisted by Fr. Polycarp Lyaruu and Fr. Isaiah Kessy who was completing his studies at the Catholic University and at the same time teaching at Tangaza. In 1990, Fr. Paddy asked to be assigned to other duties. Fr. Polycarp too left Spiritan House for Nakuru parish. Fr. Tom Tunney became the new Rector and Fr. Rogath Kimaryo, who had just finished his studies in Canon Law at the Gregorian University in Rome, became the bursar.

On July 18, 1993, Spiritan House was shocked by the untimely death of Fr. Isaiah Kessy. He was buried at Usa River. During the same month, Fr. Remi Macha also died in a car accident on July 30, 1993.

In 1996, Fr. Festo Adrabo as Rector of Spiritan House replaced Fr. Tom Tunney. Fr. Festo had done his studies at Duquesne University. Meanwhile Fr. Charles Mark Odeny had joined the Staff at Spiritan House in 1994, after his studies in Canada. He had served at Mulago Parish prior to his studies abroad. He heads the department of Pastoral Theology at Tangaza College. He was elected Provincial Councilor in the January 1999 Provincial Chapter. He functions as Councilor for formation. He is also Acting Rector at Spiritan Scholasticate, Nairobi, having taken over from Fr. Festo who has assumed Chaplaincy at Mulago national hospital in Uganda. Fr. Charles works hand in hand with Frs. Benoit Mukamba (bursar and Vocations Director) and Albert

de Jong (lecturer at Tangaza College). Fr. Karl Peter Zimmermann from the Deutsche Province who was ministering in South Africa has joined them. He will teach Canon Law at Tangaza College.

Besides studies, since 1990, Spiritan House has embarked on a Pastoral Experience Program for at least one year. The program is highly recommended by those who have done it. Besides the East African countries, Scholastics have gone to Papua New Guinea, Ethiopia, France, Zambia, Ghana, Gambia, Congo Kinshasa, Senegal and now Zanzibar.

The construction of St. John the Evangelist parish is underway at Spiritan House, Langata. A two-acre plot of land has been demarcated from Spiritan House property for that purpose. The parish is aimed at enhancing the Province's presence in Kenya as well as providing an opportunity for pastoral experience for the young theologians.



Jubilation at Spiritan Scholasticate, Nairobi (1988), during the priestly ordination of Fr. Charles Mark Odeny – carried shoulder high and cheered up by his family members

Scholastics Abroad

In 1998, the Province started the exchange program among its scholastics. The first in this program, Dyfrig Maliti and Evarist Wasili Shirima are in France while Filbert Chundu and Denis Bukenya are in SIST, Nigeria.

This year (1999), Fredrick Musunji and Firmin Laswayi will be heading for the Island of Madagascar. Linus Bajo and Benedict Wambua Nzioka will be in Ireland, while Mwanja and Karabwe will do theology in Germany.

SPIRITAN ASSOCIATES

These are individuals who have devoted their lives to work within the context of the Spiritan Congregation. They include both lay and religious. The lay are welcome especially because of the stress by Vatican II that mission is not exclusively the task of priests and religious. Rather, mission is a common task of the whole people of God. Spiritan Associates take upon themselves a commitment to live by the Congregation's charism, living in the openness to the voice of the Holy Spirit as it speaks in the day to day life situation through the voices of people of good will. Besides, they have the willingness to offer their talents and energy to the service of those in need.

The Spiritans in East Africa have indeed shared, in a common mission, with associates. Virtually all these associates were under the District of Kilimanjaro. With full acknowledgement and appreciation of the work all the Spiritan associates have done and continue doing in East African Province, may we mention a few.

Sr. Maristelle Schanen

She is a member of the Franciscan Sisters of Little Falls. She holds a Ph. D in Theology. She came to Tanzania as a Spiritan Associate in 1990. She has worked in the administration as Secretary to the Provincial Superior based in Arusha. It was with her assistance to Bishop Augustine Shao as Provincial Superior that the Province became more structurally organized than before. She has returned to USA. Her services are sincerely appreciated.

Sr. Jordan Schaefer

She is a member of the Franciscan Sisters. In 1991, she taught English at Arusha Catholic Seminary. In 1992, she became the Manager of Spiritan House – Arusha. She went on with her ministry to the street people and AIDS victims in addition to teaching at the Seminary. Earlier on, Sr. Jordan had worked as a teacher and Principal of Catholic Schools in Ohio. She had also already served in Shinyanga diocese, Tanzania.

Mr. John Giordano

When he became an associate in 1991, he was a doctorate candidate in Philosophy at Duquesne University. He was assigned at Spiritan Missionary Seminary, Njiro, Arusha. He returned to USA in 1994. Prior to his return to USA from Njiro Seminary, he had served at the Congregation's Laval House of Studies in Dorpspruit, South Africa, for a couple of months in 1993.

Mrs. Elfrida Steffens

She was assigned with a specific task of looking after handicapped children. She established a rehabilitation center at Sinon, near Arusha.

Besides treating these children, she also taught family members of these children how to deal with these unfortunate children and restore their self-respect. This center also offers courses to teachers and employers. All these services are in order that the handicapped can be integrated as valuable members into society. Mrs. Steffens came to Arusha in 1985 at 50 when her husband who was disabled by multiple sclerosis passed away. She had taken care of him for many years.

Chapter Endnotes

¹ **Letter from Fr. Joseph Herzstein to Chapter Delegates**, January 3, 1990.

² **Formation Committee Meeting**, November 22, 1973.

³ **1996 Chapter Document**, p.35.

⁴ **Our Vision Statement**, p.7

⁵ **1996 Chapter Document**, p.34.

⁶ **Superiors' Meeting**, April 8-9, 1978.

⁷ Brian Cronin, 'Ten Years at Njiro Seminary: Musings of a Pioneer' in **Njiro Star**, Vol. 15, No. 1, p. 6.

⁸ For a detailed coverage of the Novitiate, confer, **East African Province, Spiritan Novitiate 1973-1998**.

⁹ **kilimanjaro District Council Meeting**, April 21, 1976.

¹⁰ **Superiors' Meeting**, February 1, 1973.

East African Spiritan Novitiate

Year	Novices (No.)	Professed (No.)	Ordination
1973	8	4	3: Frs. Daniel Macha, Liberatus Mapendo, Paul Chuwa.
1974	8	5	1: Fr.. Thomas Tarimo (RIP)
1976	9	6	4: Frs. John Kway, Lucas Mwaura, Alphonse Kimathy, Remi Macha (RIP), Damas Mfoi(left), Constantine Nyaki (left).
1978	6	4	4: Bp. Augustine Shao, Frs. Gregory Mallya, Gabriel Kitira, and Rogasian Masoy.
1979	6	6	4: Frs. Andrew Mwiko, Clement Temba, Joseph Tenga (RIP), and Pius Onyango.

1980	8	6	4: Frs. Philip Massawe, Lucas Tilisho, John Marandu, and Jerome Massawe.
1981	7	7	7: Frs. Evod Shao, Priva Temu, Paul Mbav, Robert Kalenga, Gallus Marandu, Joseph Shayo, and Jason Ishengoma
1982	11	11	11: Frs. Alfred Mattei, Cyril Chuwa, Aloyse Ndema, Aurelian Massawe, Evarist Shayo, Festo Adrabo, Peter Assenga, Rogath Kimaryo, Solomon Mbanzabugabo, Valentine Bayo, and Polycarp Lyaruu (left).
1983	9	8	6: Frs. Isaiah Kessy (RIP), Gerard Nnamunga, Andrew Muddu (left), Philip Ng'oja, Rogasian Msami, and Charles Odeny.
1985	10	7	7: Frs. Casmir Nyaki, Felix Singe, Nestor Ngolle, Renatus Assenga, Peter Njau, A. Mumwi (left) and J. Kanduta (joined Dar Archdiocese)
1986	12	7	5: Frs. Benoit Mukamba, Clemence Mushi, Peter Mambo, Simon Lobon, and Thamelius Mloka.
1987	14	9	6: Frs. John Ngobi, John Maendeleo, Joseph Kahema (RIP), Michael Massawe, Nicetas Kyara, Peter Kiarie.
1988	15	9	9: Frs. Aquilinus Mrema, Eligius Mkulima, Firmin Kiwale, Florentine Mallya, Gaudence Mushi, Gasper Mushi, John Assey, Peter Kilasara, Thomas Kessy.

1989	8	6	5: Frs. Ambrose Mutinda, Gervase Taratara, Joseph Shio, Joseph Mashaka, and Josephat Kilawila
1990	7	5	5: Frs. Dominic Gathurithu, Peter Ndegwa, Thaddeus Siya, Zakayo Kimaro, and Deacon Michael Mayo.
1992	11	11	8: Frs. Amandus Kapele, Casti Mushi, Joseph Mulwa, Justi Tarimo, Kastory Kisuda, Jose Mary Kiganda, Vedastus Msilanga, Peter Mulyanga.
1994	10	7: Alphonse Mutua, Apolinaris Msaky, Charles Walimbwa, Honest Munishi, John Laizer, Nichodemus Massong, and Pamphilius Ngowi.	

1995	5	3: George Njoroge, Simon Kinyua, and Nicholas Kileo (left)	
1996	14	10: David Thuku, Don Bosco Ochieng', Gerald Kiwale, Godfrey Mgonja, John Mbinda, Marcel Kessy, Patrick Kagua, Nicodemus Mmasi, Projectus Rutasitara, and Joseph Waweru (left)	
1997	14	12: Andrew Mwanja, Benedict Kisoi, Denis Bukenya, Dyfrig Maliti, Evarist Shirima, Filbert Chundu, John Kamhangara, Joseph Lekundayo, Nicholas Kerebba, Peter Kway, Peter Mallya, Renatus Karumuna.	
1998	12	11: Adam Bago, Bernard Ndolo, Benedict Nzioka, Chrispinus Makomere, Firmin Laswayi, Joachim Karabwe, Linus Mbajo, Patrick Mwanja, Steve Owaya, Theobald Massawe, Vincent Makokha	

MISSIONARY ACTIVITY

The East African Province has had missionary activity as the very reason for its existence, just as it is the very reason why the Church exists. From the very beginning the Province has been missionary.

Zambia

When Fr. Paul Chuwa, the first priest for the Province, was ordained on June 24, 1976, his first appointment was to Zambia. He was assigned to Sesheke parish in Livingstone diocese with Fr. Steve Darcy, an Irish Spiritan. The following year he was joined by Frs. Liberatus Mapendo, Dan Macha and in 1978 by the late Fr. Tom Tarimo. Since then, there has been a fairly steady flow of missionaries to Zambia from the Province.



Fr. Kastory Kisuda (in a cassock) in Zambia mission.

At present there are nine missionaries working in five parishes. At Fumbo parish in Monze diocese, Fr. Joseph Kahema (RIP) had assisted Fr. Lucas Tilisho the parish priest until the latter's death on March 16, 1999. Fr. Kahema drowned while trying to cross a narrow-bridged river by car. May his soul rest in peace. At Kasiya parish, Monze diocese, Fr. Peter Njau has been alone there for sometime but occasionally assisted by a scholastic on PEP. Fr. Peter now lives with Fr. Kapele Amandus. At Pemba parish, still in Monze diocese, Fr. Priva Temu, a master of the Kitonga language has, for the last three years, been assisted by Fr. Dominic Gathurithu who has also been assisting at the nearby Spiritan Postulancy which has an Irish confrere, Fr. Mike Walsh as its Director. Fr. Dominic has also been the editor of the *Zambian Newsletter*.

In Livingstone Diocese, the confreres are working at Makunka parish where Fr. Kisuda has joined the parish priest, Fr. Thaddeus Siya. At Linda parish, still in Livingstone diocese, Fr. John Marandu, the Superior of the Zambia International Group (ZIG) is assisted by Fr. Gasper Mushi who is also the Bishop's personal secretary .

Confreres there are still crying for more missionaries. One big problem for the *Zambian mission* is that many confreres stay there for a short time. This has caused instability.

The Democratic Republic of Congo

A new page of missionary activity was opened when Fr. Andrew Mwiko and Fr. Joseph Tenga (R.I.P) received their first appointment to the Democratic Republic of Congo, by then Zaire, in 1984. The ongoing chronic war has effectively reduced the number of our missionaries there from six to three. Fr. Peter Kiarie left at the end of 1998 with virtually nothing after being harassed by the ruling government, having been mistaken for a Tutsi. Fr. Nicetas Kyara has moved from the East to Kinshasa. Fr. Peter Mambo had a dreadful experience in Kitenge parish during the war that ousted Mobutu from power in which he had the parish looted. In the turn of events, when

those who assisted Kabila got into power, they turned against Kabila as rebels. Fr. Mambo was arrested and was tortured, narrowly escaping execution from the hands of the rebels. He has been released and he is back to the Province, waiting for new appointment. Thamelius Mloka, who is also a Councilor, has moved from Kongolo to Kinshasa. Fr. Andrew Mwiko moved from Manono to St. Elizabeth in Lubumbashi whilst Fr. Aloyse Ndema worked in Lubumbashi and subsequently in Kinshasa shortly before he was forced out of the country for being a Ugandan citizen. The latter is now Provincial Bursar.

Central and West Africa

In 1993, another page of missionary activity was opened when East African Spiritans started to go to Central and West Africa. There are now two circumscriptions in this region: Central African Province, and North-West African Foundation.

In the Central African Province, our confreres have been ministering in Congo Brazzaville. Fr. Michael Massawe was appointed to Congo Brazzaville, but the war there has hindered him from returning there and he now assists at our Spiritan Novitiate. Fr. Eligius Mkulima, who has been ministering there for the last five years, is going for further studies in France. At present, it is only Fr. Firmin Kiwale still there.

In the new circumscription of the North-West African Foundation, Frs. Joseph Kahema (R.I.P), John Maendeleo and Aquilinus Mrema were appointed to Guinea-Bissau. The latter two are still ministering in this war-ravaged country. Fr. Florentine Mallya is working in Guinea Conakry since his ordination. Fr. Casti Mushi, appointed to this circumscription, is to remain in Senegal after his French language course there.

South Africa

A new mission has been opened for EAP in South Africa. Since many countries in Africa are marked by insecurity thanks to war and political crises, this new mission of South Africa might prove a fertile land for the EAP missionaries. To begin with, Fr. Paul Mbav has been appointed Novice Master of SCAF whereas Fr. Paul Chuwa will be in a Parish there.

Kenya

In East Africa, the Province has already taken up a number of parishes. In Kenya, the Province has two parishes: in Western Kenya, Fr. Dominic Gathurithu is working at Bulimbo parish; while in Nairobi Archdiocese, Fr. Simon Lobon is very much encouraged by his parishioners to start the construction of St. John the Evangelist parish at Langata, Nairobi. The Province is also working under the District of Kenya: Fr. Pius Onyango is working at Mikindane, Mombasa; Fr. Felix Singe has been ministering at Karen, Nairobi; Fr. Aurelian Massawe is working in Pokot, Nakuru Diocese; and Clemence Mushi has been ministering at Kalimoni parish, Thika, Nairobi Archdiocese. Fr. Peter Kiarie is at Masii Parish in Machakos diocese.

Tanzania

In Tanzania, the Province has St. Mary's parish in Morogoro with Fr. Evod Shao as parish priest. The Province has also taken over Bagamoyo parish which was under the Dutch Spiritans. Fr. Valentine Bayo is in charge of this parish. He has used his talents to develop this parish and has started St. Mary's Girls Secondary School. Frs. Jason Ishengoma, Daniel Bouju and John Henshel assist him.

At Kipawa parish, Fr. Brian O'Rourke is a model of a "good" pastor who visits his flock regularly. At Mbezi in Dar es Salaam, Fr. Rogasian Masoy was keeping the house. There is a plan to have a kindergarten as well as a hospital, part of which will be an AIDS hospice.

Bishop Dennis Durning, after retiring from his episcopal duties, is an exemplar of humility at Bashay Lambo Mission, Mbulu diocese, where he is engaged in parochial work. Also ministering in Mbulu diocese is Fr. Jose Aguilar (Pepe), a Spiritan from Spain. He is at Mang'ola-Chini Mission, together with his, Fr. Miguel Angel Lozano.

The Province has taken refugee ministry to be of paramount importance. Two young priests, Frs. Kilawila Josephat and Gervase Taratara are doing a "wonderful" job among the refugees at Kasulu, Kigoma. For their first appointment in 1995, they worked with Rwandese refugees in Rulenge diocese and when they were forcibly repatriated, they moved to Kigoma where they are dealing with Burundian refugees. They are to be joined by Fr. Paul Flamm.

Most of the Spiritan apostolate in Tanzania is within the Archdiocese of Arusha, the geographically largest Archdiocese in Tanzania. The members of the Province work hand in hand with the American Spiritans. At Ngorongoro parish, there is Fr. Alfred Mattei. At Endulen parish, Fr. Edward Marchessault besides parochial responsibilities, has done a lot for the education of the Maasai. Fr. Cyril Chuwa and Br. Francis Sullivan assist him. Br. Sullivan has instrumentally assisted those affected by famine.

At Usa River, after the death of Fr. Joseph Tenga in October 1998, Fr. Peter Kilasara assisted there temporarily until Fr. Renatus Assenga was appointed there as Parish Priest. Fr. Paul Chuwa temporarily assists him. At Monduli, Fr. Bill Christy, the former Provincial Secretary and Councilor, is assisted by Bro. Peter Hotter from Germany. At Olkokola mission, Fr. Pat Patten combines well his Flying Medical Service with parochial duties. Fr. Solomon Mbanzabugabo assists Fr. Pat.

At Mto wa Mbu parish, Fr. John Ngobi has been joined by Fr. Vedastus Msilanga, ordained priest on July 8, 1999. At Engikaret, the temporary parish priest, Fr. Philip Massawe, has been replaced by Fr. Peter Ndegwa who also assumes the office of Director of the Pre-Form One School there.

At Nambala parish, Fr. Richard LeClair has built a nice parish Church. He also built churches at Njiro parish and Usa River parish. A lot of his achievements are narrated in his book, *Kibo! Speak my Song*. Frs. Francis Greff and Francis Mketa have retired at Spiritan House, Arusha. However, the latter assists at Usa River parish as well. Fr. Edward Raszewski who is in semi-retirement is doing a lot of work as hospital chaplain at Mt. Meru and A.I.C.C. hospitals.

In Zanzibar, where we have Bishop Augustine Shao, we also have Fr. Gallus Marandu who is now getting acclimatized to the apostolate on Pemba Island.

Uganda

In 1983, the Province assumed responsibility of Mulago parish in Kampala, Uganda. Fr. George Crocenzi took up residence there on May 12, 1983. He was assisted by Deacon John Mwenga and later by Fr. O'Sullivan Des and then Fr. Tony Darragh.

In 1986, Fr. Festo Adrabo, the first Spiritan priest from Uganda, was ordained a priest at Mulago Parish and took up his first appointment there. Fr. Charles Odeny later joined him, soon after his ordination in 1988. In 1992, Naddangira parish in Kampala Archdiocese was taken over by the Spiritans with Fr. Peter Suttle as parish priest and Fr. Nestor Ngolle as his assistant. Due to lack of personnel, the Spiritans were forced to pull out from there in 1994. When they came back to Mulago they took over from Fr. Felix Kauta who had succeeded Fr. Festo as parish priest in 1993 and Fr. Peter Assenga who was the Vocation Director and assistant parish priest. Fr. Felix moved to Karen parish, Nairobi and Fr. Peter Assenga

was assigned to the Spiritan community at Dar-es-Salaam.

Fr. Peter Suttle was a parish priest at Mulago for two years and was succeeded by Fr. Nestor Ngolle in 1996 who is now for further studies in Ireland. Fr. Shio has taken over as parish priest as from May 30, 1998. The Spiritans have also taken over the Chaplaincy at Mulago hospital with Fr. Hurry Tullemans as the first Spiritan chaplain. Fr. Festo Adrabo has taken over the Chaplaincy from Fr. Hurry Tullemans who has returned home in Holland.



Fr. Charles Odeny with a parishioner at Mulago Parish in 1989.

Mulago Parish Church n the background

Europe

The Province has five members working in Europe. Fr. Joseph Mashaka at Blotzheim in France is working with the youth. Fr. Joseph Mulwa has been appointed to Auteil in France. In Italy, Fr. Rogath Kimaryo is a General Councilor since July 1998; Fr. Philip Ng'oja was the first member of the Province to be assigned at the Generalate where he edits *Spiritan News*; Fr. Peter Kilasara (together with other three confreres) has been assigned to a parish in Rome. In Germany, Fr. Clement Temba has been doing animation work particularly among the youth. He is now going to the U.S for studies at Duquesne University.

USA

In the US, Fr. Alphonce Kimathy who has been ministering there has now taken on studies. Fr. Gabriel Kitira having served as a pastor and then Novice Master for USA-West has begun his doctoral studies, while going on with pastoral ministry. Fr. Gregory Mallya is also doing his doctoral studies there, as well as doing parish ministry.

MOMENTS OF HONOR

Bishop Augustine Shao, CSSp.

It was an honor for EAP to have one of its members elected bishop, appointed to the Church of Zanzibar. It was indeed right and fitting that the Church on this Island continues to be led by a Spiritan, for reminiscently, it was in Zanzibar that the first Spiritans landed in 1863, opening the door to Christianity in East Africa.

Bishop Shao's Episcopal ordination took place on April 27, 1997 in Zanzibar. Bishop Augustine Shao took over from Bishop Bernard Ngaviliau, also a Spiritan, who was retiring – Bishop Ngaviliau ordained Bishop Augustine to priesthood in 1983. Bishop Shao has taken *Peace and Unity* as his motto, opting for education on this Island with a great majority of Muslims.

Bishop Shao was born on September 25, 1951 in Moshi diocese.

Fr. Rogath Kimaryo, CSSp.

It was another honor to the Province to have Fr. Rogath Kimaryo elected General Councilor in the last General Chapter: July/August 1998. He had represented EAP at this Chapter together with Fr. Philip Massawe.

Fr. Kimaryo was born in 1956 in Moshi diocese. He was ordained priest on May 30, 1987. He did his further studies in Rome and thereafter taught at Tangaza College, Nairobi. He holds a doctorate in Canon Law. Prior to his election to the General Council, Fr. Kimaryo was serving at Spiritan Missionary Seminary as Rector.

This missionary activity shows how the Province has extended its branches far and wide. We are now going to see what the confreres have to say about their missionary activity at their place of work.



*From left: Bishop Augustine Shao, Frs. Dan Macha,
Peter Assenga, and Rogath Kimaryo*

CHAPTER SIX



MISSIONARY EXPERIENCES



Some Spiritan Missionaries have accepted to put in writing their experiences in the mission. While some dwell specifically on their daily encounters in the places they live and minister presently, some others have chosen to look back at their contribution towards the establishment of the Foundation, being some its pioneers. Still, others have chosen to pin down certain aspects in history, offering their critical viewpoints about these aspects. Written realistically, all these experiences offer a general picture of where we have come from and where we are, thereby providing a possible look into the future. African, European and American confreres have contributed with openness.

Hospital Chaplaincy is Our Charism

Fr. Edward Raszewski, CSSp.

He has worked in Tanzania for many years.
He is in semi-retirement. He assists in hospital
Chaplaincy in hospitals within Arusha town.

I must say, there was a great progress and accomplishment made during the past 25 years from a Foundation to a Province. We can certainly be proud of this progress and be thankful to God, the Holy Trinity- to thank God for His direction, and protection and guiding us during that time of existence. God has blessed us in many ways as regards vocations and work.

As I recall, I lived during a period where there were two entities, that of the District of Kilimanjaro and the other of the Foundation of Holy Ghost Fathers. Two entities, each one doing their thing, although both had the same purpose and ends to fulfill religious life and evangelization. Fortunately, after many meetings and much discussion the two entities merged into one Province of East Africa, living one common religious life and continuing together the work of evangelization.

During that period of existence, I was engaged in Parish Work at Unga Limited Parish of the Immaculate Heart of Mary. I went home for leave in 1992 and returned in 1993 to be appointed to do Hospital Ministry to three Hospitals in the town of Arusha.

I have recognized that Hospital Chaplaincy is one of our callings to be undertaken by us because it is a very neglected and abandoned work here in Arusha. There is difficulty to find someone for this calling. It is first evangelization because one comes in contact with many pagans, Muslims, etc., who need to hear about Christ and His Church. Also, because our Christians need again to be evangelized for they lack knowledge of the Christian faith and living it. There is a mission for us here, a mission to reach out to those who have not yet been reached by our ministry and also to those who have drifted away.

As Spiritans we are called to hear the cry of the poor. Chaplaincy is a special calling, a vocation according to the model and example of Jesus Christ. The Chaplain follows in the footsteps of Jesus Christ who came to heal the sick, lame, crippled, the aged and the ignorant, those in agony and in difficulty whether it be spiritual, emotional and physical, the neglected and abandoned.

I am grateful to God that I could be involved in this calling of mercy and compassion.



"I remember"

Fr. Francis Mketa, CSSp.

He is retired at Spiritan House, Arusha. He celebrated his golden jubilee of ordination in 1992.

"I remember" 30 years in Moshi Diocese and 25 years in Arusha Diocese. There was an Irish Spiritan Fr. James Neville, CSSp., who worked in Moshi Diocese for half a century. He was gifted in remembering well past events and stories. He often used to write some articles and stories in the Diocesan Monthly newsletter always starting the article with "I remember." I just like to do likewise on this important occasion of the Silver Jubilee of the East African Province.

I remember in the 1970's, all the Holy Ghost members working in Moshi left for Arusha. I was nearly the last one to leave for Arusha. After some months at Olkokola I was appointed to assist Fr. Pat Ryan who was the first Novice Master when our Novitiate started at Usa River. I worked with him till the Novitiate was transferred to Magamba. The place was then used as Spiritan Seminary for Pre-Philosophy and later for Form V and VI till today. Many who studied there and changed their mind are now great people in government posts. I also served as the First Manager (if you like) of our Tengeru Farm where the Provincialate is presently being built.

Thereafter I worked in almost all the Parishes that exist in Arumeru Deanery. After nearly two years at St. Theresa's Cathedral I served as Pastor of Ngaramtoni, Burka, and Sinoni simultaneously. Sunday Ministry for one who knows the location of these three places was like a fun arranged by the parishioners for me and I accepted it because I had the guts. The first Mass used to be at Burka (Center) at 7.00 am, second Mass at Ngaramtoni (North) at 9.00 am, then the third Mass at Sinoni at 11.00 am (South). Remember this was Sunday Ministry not a car rally!

By the time, I used to like and take pleasure in all kinds of ministry but now I am retired to leave it to the young ones. After celebrating my Golden Jubilee at Usa "Alma Mater" my superiors allowed me to take a free Sabbatical year. This gave me a chance of visiting the Holy Land and the tombs of our Founders: Venerable Francis Libermann and Claude Poullart Des Place and needless to say "Lourdes".

Now after five years at Usa parish as an assistant pastor, I have asked to retire. Though the spirit is willing the body keeps saying: " No Mzee Fr. Mketa, enough is enough"



Kipawa Parish, Dar Es Salaam

Fr. Brian O'Rourke, CSSp.

He ministers at Kipawa parish in
Dar-es-Salaam Archdiocese.

In early March 1996, Archbishop Polycarp Pengo of Dar-es-Salam made a request to Fr. Daniel Macha, then Provincial EAP, that the Congregation be responsible for Kipawa, an outstation of Ukonga Parish. That same day, Fr. Macha and Fr. Brian O'Rourke visited Fr. Leobert, OFM. Cap., parish priest of Ukonga, and all three visited the church compound at Karakata, a section of Kipawa. The already -built church seats 900. Up to this time there was no resident priest there. Kipawa parish is 11 km from the city centre and includes Dar-es-Salaam International Airport. It is just 0.8 km from the airport dual carriageway. There are about 5000 parishioners, mostly living closely together in squatter settlements. The houses are solidly built. Most people work in the city. There are 7 Small Christian Communities.

Because of retreat commitments in Arusha, Fr. O'Rourke was not able to take up responsibility till after Easter 1996. On Tuesday, April 16, 1996, he met the Building Committee and on Sunday 21st was introduced to the parish community. He did not take up residence till 8th July. This was because he was to move into the catechist's house and the alternative one for the latter had to be rehabilitated first.

Accordingly, Fr. O'Rourke stayed at Ukonga Parish from Friday to Sunday and assumed the Friday evening and Sunday liturgies at Kipawa. Mid-week he was at our residence at Mbezi Beach, 25 km away.

From 8th July 1996, onwards there has been a daily Mass for the first time in Kipawa. Baptisms, weddings, first communions and confirmations also began to be celebrated there. For eight months every day from 16.00 to 18.00 hours, the parish priest visited each parishioner in turn at home. 70% are in irregular marriages. Sunday

afternoon from 15.00 to 18.00 hours was taken up with various seminars in the Church building.

On 9th February 1997, Archbishop Pengo officially opened Kipawa as a separate parish. As parish priest, Fr. O'Rourke no longer needed delegation to officiate at marriages. But Archbishop Pengo added Segerea outstation, on the far side of the Msimbazi Valley, to Kipawa parish. This is a low-density area, with poor roads. There are about 1500 Catholics, in 8 small Christian communities. Only the foundation of a new Church has been built. The total cost is about \$ 200,000. At present a hen-house is used for the Sunday assembly. This is about 35 minutes' walk from Kipawa. There is a resident catechist.

For two and a half months the parish priest in turn visited each parishioner there at home. Priests from Segerea Seminary assume the Sunday Liturgy. But the parish priest goes once a month for this. Now, every Sunday afternoon he conducts seminars there. In Kipawa, seminars have been transferred to weekday evenings, according to the Tanesco rationing schedule.

Kipawa used to be an outstation of Ukonga which, in turn, used to be an outstation of Pugu. St. Francis' College, Pugu was run by eight Irish Holy Ghost Fathers. Here in Kipawa we have a ciborium bearing the inscription "St. Francis' College, Pugu".



History has its own ways

Fr. Jos De Boer, CSSp.

A former Superior of Bagamoyo District and
former General Bursar of the Congregation.

From the beginning, I was involved in the start of the East African Foundation and I must admit not in favour at the beginning. The Bagamoyo District was right in the middle of the Africanisation process. The handing over of the pastoral organization and administration of the Morogoro Diocese to the local people understandably caused some strong feelings and tensions among the local clergy and the missionaries. Some thought the time was not ripe yet others that the proposed change was too fast and should be more gradual.

Against this background there was not much enthusiasm on the part of the Morogoro confreres of joining the formation program for African Spiritans that had been started at Usa River by the Kilimanjaro District. The general feeling among the Morogoro confreres was that there was nothing wrong with the idea of African missionaries but as the European missionaries were on the way out it would probably be better if the Africans started a missionary Congregation of their own in order not to be left alone later on. Of course there was a willingness to assist them in doing so.

The Superior General, Fr. Lecuyer, called me on his visit to East Africa, to be present at a meeting at Usa River. This meeting was between the Superior General and the Principle Superiors of Kilimanjaro, Kenya and Bagamoyo. And at the meeting the proposal was made to the Principle Superiors to cooperate in making the formation program for African Spiritans a success. All three Districts were called upon to collaborate and contribute with personnel and finances.

Any effort to promote the idea of an African Missionary Congregation did not impress the Superior General and the final decision was that

the three Districts should cooperate from then on. And that was what happened practically with immediate effect. Never before had the three Districts met. From now on, the Principle Superiors met regularly (twice or more a year) to discuss the problems involved and tried to find solutions. Finding qualified personnel and finances is not easy especially in an African context and setting. Building materials were scarce, roads in bad condition, communication difficult, etc., We had even to cope with political problems. The break-up of the East African Unity caused also a border closure between Tanzania and Kenya for several years. We had to meet at the border or fly over Burundi to Nairobi, this travel took a whole day.

But from the beginning we can say the Principal Superiors collaborated fully and wholeheartedly in the project. Of course, as the Foundation grew problems arose but these problems did not discourage us but rather encouraged us to go on trying to find solutions. Nowadays we see that a new Province has taken shape. A Province with its impressive number of members with its own buildings, a formation program and its own missionary involvement in different countries. This Province has a special place in the ranks of the Congregation. Our initial doubts about the success of such an enterprise have been proven wrong. I must say that now I am very pleased of what has been achieved, however, I am not sorry for being reluctant in the beginning!



Fumbo Parish, Monze Diocese, Zambia

Fr. Lucas Tilisho, CSSp.

Parish Priest of Fumbo Parish
and former Rector of Usa River.

Fumbo Parish was among the first outstations of Chikuni Mission, which is the oldest mission in the southern part of Zambia. Fumbo outstation was raised to the status of a parish in 1951 under the Jesuit priests from Ireland. It remained under the Jesuits until 1984/85 when Spiritans took over. These were Frs. Augustine Shao (now Bishop of Zanzibar) and Clement Temba. They were followed by Frs. Remi Macha (R.I.P.), Alfred Matei, Liberatus Kundy, Priva Temu, John Ngobi, Constantine Nyaki, and Gasper Mushi. As I write this article, we are three confreres present in this parish namely: Frs. Lucas Tilisho and Joseph Kahema and Scholastic John Laizer.

Fumbo parish has twenty-one Mass centers (outstations) with a scattered population, bad roads, and very poor soil.

First Evangelization is our mission here in Fumbo. We try to reach out to people through Small Christian Communities and visiting the outstations. Sometimes, we spend the whole day with them, discussing issues and visiting the sick among them.

We are trying our level best to implement the African Synod by having seminars and discussions with the parishioners. We look into the traditional way of life of the people and ask questions of how to improve where necessary. There are some educational development programs which aim at helping the people to criticize their situation constructively and to come up with possible means of improving their social and economic situation. This is an effort towards integral Evangelization.



Pemba Parish, Monze Diocese: Zambia

Fr. Priva Temu, CSSp.

He ministers at Pemba Parish, Zambia.

Pemba was opened as an outstation of Kasiya Parish in the early sixties. Then Jesuit priests stationed at Kasiya were taking care of it. In the early 1980's Kasiya was handed over to the Irish Spiritans. Kasiya including Pemba as an outstation was served by EAP Spiritans from time to time when they were temporarily stationed there, mainly to learn the Tonga Language.

Being in a township, Pemba's potential to grow began to reveal itself as time went by. It was not until 1986 that the priests' and sisters' houses were ready there. EAP resident priests went into Pemba in late November 1986. These were Frs. Constantine Nyaki and John Marandu.

In 1987, Pemba became a parish with five outstations. His Lordship James Corboy, SJ, and former Bishop of Monze opened it.

With the resident priests in Pemba, parish activities gained momentum. Among the areas of concern were, first to encourage the people to take up leadership responsibilities and secondly, to call to their attention to the activities which individual members can perform in Christian communities.

Since then, workshops on leadership, responsible church councilors, community responsibility, literacy and catechists have become part of the annual programs conducted in the parish.

At the moment, the parish is still under EAP Spiritans, serving thirteen outstations, the farthest being 42 km. away. Most of the outstations can be reached throughout the year.

First evangelization is what the Spiritans have been doing here and the main emphasis has been on catechists and Christian community building. The parish population is 13,000 of whom 6,000 are Catholics.

Since most of our parishioners are poor, we are very limited in finance. Because we have only a few priests and with transport problems, the work at times has been very slow and difficult.

Nevertheless, the results are promising. Our main consolation and belief has been that our work is to sow the seed of the Gospel and water it, but it is only God who can make it grow and flourish.



EAP Spiritans in Kasiya, Monze Diocese, Zambia,

Fr. Peter Njau, CSSp.

Parish priest of Kasiya parish.

The first EAP Spiritan here was Fr. Damas Mfoi who came in July 1980. He worked here for two years and went for further studies. Frs. John Marandu and Constantine Nyaki worked here from 1985 up to 1986. Fr. Priva Temu was here in 1987-1988. Fr. Clement Temba was here from 1987 up to 1994. Lucas Tilisho worked here from January 1993 up to March 1994. Since March 1994, I have been in charge of the parish. Occasionally, I have been assisted by the following Scholastics: Thaddeus Siya - June 1994-July 1995; José Marie Kiganda - June 1995 -June 1996; Kastory Kisuda, August 1996 - April 1997. I hope that this year (1998), I will get a Spiritan priest to stay with me. I leave everything in God's hands.



Our Presence in France: Alsatians Share from the Fruits of their Fore Fathers

Fr. Joseph Mashaka, CSSp.

He is doing Apostolic animation
among the youth in Alsace, France.

The presence of an EAP member in Alsace began in August 1996 when I came here from Bordeaux, after my one-year language course. Since my arrival here, I am engaged in youth ministry as well as missionary animation. My presence here has its historical significance, bearing in mind that most of the first Spiritan missionaries to East Africa were Alsatians until after the First World War (1914-1918). Among these were Frs. Antoine Horner, Etienne Baur, Kornmann, Huffschmitt, Br. Blanchard and many others. The fruit of their work, which was done on the coast of East Africa, has been seen. Today EAP is a sending Province and we can praise God for that.

Youth Ministry and Chaplaincy

Blotzheim is a private Catholic school, whereby the Spiritans assume the responsibility of Chaplaincy, at the same time teach catechism in collaboration with the laity. Our school has 230 students - boys and girls at the moment, with the total of 21 teachers.

This ministry has helped me to develop that desire of teamwork. We try to share before one does something. My contribution to this ministry is in helping to create a spirit of trust among the students. This allows them to share with us matters concerning school life as well as their prayer life. I take time to encourage the students to respect themselves and others as well.

The activities in the Chaplaincy are centered on animation and motivation of our students to their spiritual growth. Therefore, the organization of the activities in the Chaplaincy concerns educating the

spirit of openness to others and to the world. We invite the students to cultivate the spirit of tolerance as well. Of course, there is time for prayer and the Eucharist.

Mission and Vocational Animation

Each year in September, the Chaplaincy invites a Spiritan working in the missions to speak to the students about his missionary activities. This gives opportunity for missionary awareness.

Here we talk about the Christian vocation before we talk about the missionary vocation. Our role is to help build the spiritual foundation first, which will help them to respond first to the universal vocation of all the baptized. Then from there, they can be able to respond to the particular vocation such as religious life, or other vocations in the Church.



EAP Presence in Germany

Fr. Clement Temba, CSSp.

Former Superior of the Zambia International Group (ZIG),
he has been doing apostolic animation in Germany.

My presentation begins with a brief description of the German Province. The German Province is one of the oldest Provinces of the Congregation. The Province, like other Provinces of the Congregation in the Western World, is suffering from lack of vocations. And the reasons for this lack of vocations can be attributed to the fact of materialism and secularism in the modern world. I wish to say here

also that the number of very active confreres in the Province has decreased considerably because of old age, health problems, and death. As a result, the few active members are over burdened and over stressed with responsibilities that are always beyond their physical and psychological capabilities. This is causing a lot of concern and anxiety with regard to the future of the Province.

The diminishing numbers have also led to the reduction in size of some houses and communities in the Province within the past few years. In a period of three years the total number of members has dropped from 121 to 112. At present within Germany itself we have only 8 communities, namely Knechtsteden, Hangelar, Koln, Podvinje, Rostock, Speyer, Stuttgart and Wurselen with 52 Priests, 14 Brothers, and 1 Scholastic. The remaining 45 members of the Province work abroad in the Districts of Alto Jurua, Amazonia, South Africa, Brazil, USA, Puerto Rico, Cameroon, Central Africa and Tanzania. There are 6 Spiritans from other circumscriptions who work in Germany: 3 are from Poland, 2 from France, and 1 from EAP. All in all, most of the work is carried out by those between the ages of 50 and 65.

The beginning of the EAP Spiritan presence in the German Province goes back to 1986, when the German Province invited EAP, then EAF, to share in the animation work in Germany. The first to be sent was Fr. Augustine Shao in 1986. On arrival, he had to learn German, and later on to be assigned to Libermann Haus Knechtsteden for the animation work. This Libermann Haus is an Animation Center for Koln Diocese, but managed by the Spiritans. It was started in 1985, and it has been one of the best animation centers in the region. It offers various courses in all spheres of education. It caters for all types of groups from young to elderly people. It is open for all, regardless of religion, race, color, creed, and nationality. It has all the necessary facilities required by any group.

Fr. Shao worked in this Animation Center for three years. He was replaced by Fr. Evarist Shayo in 1989, but this time in Stuttgart, and for five years. Fr. Clement Temba then took over from 1994 up to date. Fr. Temba was assigned to Libermann Haus Animation Center

Knechtsteden where he succeeded a Nigerian confrere.

This experience has taught me that we should be prepared to accept the reality of old age, and diminishing numbers, without feelings of great despair, hopelessness, and uselessness. I do believe that the German Province still has the potential for new initiatives and for the continuation of the missionary task in and outside Germany.

Because of the problems faced by the Province, we should not simply wait for the end to come, but rather prepare for the future in a way that the mission can go on with or without the professed members of the Congregation. However it would still be necessary to make some evaluation to see what can still be done to awake and attract vocations to the Congregation and its missionary work. I do believe that the witness of our style of life, as individuals and as a community is a very important factor in the vocation ministry and the future of the Church at large.



EAP is a Model of Spiritan International Cooperation,

Fr. Tom Tunney, CSSp.

He is a former Superior of the District of Kilimanjaro.
He was the first Executive Officer of the East African
Foundation. He now ministers in a Parish in America.

Beginnings often tell an interesting story. The further away we are in time from the beginnings the more focused and sharper the story becomes. Twenty-five years is not really a long time from the beginning of the EAP and so its story may still have many facets and be less focused for the present. One aspect of the beginning of the EAP that I hope is not lost in time is the international dimension.

The EAP is an example of one of the early efforts of Spiritan international cooperation at the local level. The Congregation had always been international in fact, but this usually applied to the upper levels of administration and communication, certainly not at the local level of activity.

The Congregation in East Africa in the early 1970s reflected this. We were three large and significant districts of the Congregation: Bagamoyo, Kenya and Kilimanjaro. But we were very separate and very different. There was almost no contact among the different national groups - Dutch, Irish, American. And when principal superiors met at international Spiritan meetings, they met as strangers.

The challenge given by the Congregation to establish our Spiritan community indigenously in East Africa changed all that. This common project, with its immediate application in recruiting and formation programs, brought us together. Superiors began to meet and organize. Confreres of different nationalities sat on committees and planned. Papers were written and circulated.

Our differences proved to be strength in this venture, and sharing the response that encouraged us. The Irish confreres willingly provided the capable personnel they had; the Dutch confreres were quite generous with their financial resources as well as looking for other resources elsewhere, the Americans offered their skills of oversight and coordination. The bond that united us was our loyalty to the Congregation, our commitment to the validity and beauty of the Spiritan vocation, and our hope in the future of the East African Church.

As in its inception and early years, the EAP is a testimony to the fruitfulness of international cooperation in our Congregation. My hope is that in its maturing adult years the EAP will continue to be involved with and contribute to the international Spiritan community.



A Spiritan Associate Introduces Satellite Navigation to Flying Medical Service

Don Fox

An associate who assisted at Pat Patten's Flying Medical Service.

On December 23, 1987, I found myself in Arusha, having ridden the bus down from Nairobi. This was the end destination of a loosely planned trip in which I held some travel options. I had a purpose for being in Arusha but I also had a visa to go to South Africa and I had even considered a continuing trip around the world to repeat what my daughter, a Peace Corps volunteer, had done five years previously. The extended trip was contingent on my inability to convince the Spiritans that my skills might be useful to them.

I had applied, by letter, to Fr. Pat Patten for a position with his Flying Medical Service. In fact I had applied repeatedly at the suggestion of Fr. Don McEachin who believed Pat was hung up in some way and had no time to correspond with me. After a third try at letter writing to Pat and hearing Don's assurance that there really was a need for someone to relieve Pat, I made the decision to present myself in person and see what that produced. I had always heard that the missions were in a dire need of volunteers and fall all over themselves to enlist any able bodied person. I had retired a bit early from a career as a TV Producer for a major advertising agency in New York. I was a widower of many years with six grown children and I had over 40 years of flying experience in many types of airplanes. I thought I had the right credentials. All but one: I was not an eager beaver twenty-year-old looking for adventure or an opportunity to add to my flying hours. It occurred to me that a retired advertising executive might seem rather over the hill to Fr. Pat and I wanted him to see that I still had some life left in me.

I include the above prologue in relating my experiences as a Spiritan Associate because there may be another of some advanced years who will offer to serve and discover a predicament such as mine. So to this person and to the Spiritan recruiters I say take a chance and go for it.

There may be a few more good years of service left in a senior citizen applicant.

Needless to say that my stop off in Arusha in 1987 was full stop. Fr. Pat was most hospitable and welcomed me to stay at Olkokola, which I was happy to do. I immediately engaged myself in the Christmas preparations there and ended up cooking the Christmas dinner for the Fathers, Sisters and Associates who lived in the Arusha area and who were Pat's guests on Christmas day. My memory is dimmed somewhat about the outcome of my culinary efforts on that occasion. But Pat and some others will well remember that at least on one of my ventures into the Olkokola kitchen my efforts went awry and we went through a large quantity of snack foods from our container before I could manage to get the dinner on the table. Perhaps that was the nadir of my service efforts. However, I had not come all the way to Arusha to cook and eventually Pat invited me to fly with him and a while later let me do the flying and after that entrusted an airplane to me to fly our missions to the clinic sites he had established.

Some months later, I began to fly regularly. I was one day visiting the Spiritan House with Pat and Fr. Joe Herzstein and Pat invited me into the office for a talk. In the course of our conversation I was pleased to learn that they weren't going to hold that bad Christmas dinner against me and that I was qualified in their eyes to be the senior pilot for the Flying Medical Service and they would welcome me into the Spiritan Associate Program if I cared to become enrolled. I was very happy to be asked and it was all settled then and there. It was the beginning of a 9-year service jaunt and a varied lot of experiences.

During the years I spent with the Flying Medical Service I found a way to build a TV studio at Olkokola and with the help of our New York agency engineer I had the normal compliment of studio equipment installed which you can see when you go to visit Pat. In this studio we were able to make medical videos which I took with me on clinic flights. I could carry the playback machine, a monitor and a small power generator in the baggage compartment of the airplane and while our clinic was in progress, I would play videos for those

attending. I had recorded the narrator in both Kiswahili and Kimaasai in order to communicate with all those to whom we presented. In the advertising world I knew these videos could have been tested for their ability to communicate effectively but out in the bush we were only able to observe the intense interest of those who viewed the videos and assume that some degree of communication was occurring.

When I was shipping video equipment from New York, I included some other items, which proved extremely useful to the community and to the Flying Medical Service. I brought in a fine computer and printer with which I was able to use a desktop publishing program to make a good quality newsletter for the Spiritans. I had also bought a satellite navigation device, which I believe was the first to be used in our part of Africa. It revolutionized the way we found our clinic sites and made our way across the wilderness areas we worked in. I can remember flying with Pat the first time we used this equipment and we both thought it to be rather unreal that navigation over such long distances could have been made so easy. Up until this time all of our flights had been conducted employing a dead reckoning system of navigation which was based on the use of a compass and the clock. On many an occasion when the weather diminished visibility I would miss seeing my destination when my clock time had run out and I would have to do an emergency search pattern to locate my intended landing strip. Satellite navigation ended those stressful situations forever.

I am now retired in the conventional way. I built a new house on a beautiful mountain lake in the US, State of Maine but I have no airplane to fly and no video camera to communicate with. Fortunately, I do have a computer and printer with which to record these few thoughts about my days as an active Spiritan Associate. I miss the daily contact I had with the Fathers, Sisters and Lay members of our community. I can assure any candidates who would volunteer to serve with the missionary Spiritans that their lives will be beneficially changed by the experience and there is every likelihood that the work they do in service will greatly benefit the people they serve.



I am Happy to Be Part of the Pioneering Efforts of the EAP

Fr. Pat Ryan, CSSp.

He was the first Novice Master of the Foundation, and also the first Rector at Spiritan Missionary Seminary, Njiro.

It was a great time to be alive, a great time to be a missionary. The energy and enthusiasm generated by Vatican II was evident everywhere. I can still recall the animated discussions we had in Kilimanjaro District on the question of starting a new foundation in East Africa. Initially we were just concerned with Tanzania. At the time I was teaching in St. James' Seminary, Kilema-chini, the frequent requests of diocesan seminarians to become Spiritans was indicative of the demand for a new foundation. I became very involved in the move to set up a new foundation especially at the District Chapter of July 1970, which approved of the move. Little did I realize how deeply involved I was going to become. One of the greatest surprises of my life came in April 1972 when Fr. Tom Tunney told me that the African confreres and others had agreed that I should be Novice Master for the new Foundation and be ready for that work in January. After about six weeks of discernment I agreed to take the post for three years.

I left for Ireland on July 21, 1972 and returned to Usa River on December 21, 1972, to prepare to receive the novices in January. There I lived with Fr. George Crocenzi until Fr. Mketa, the superior and associate novice master, arrived. We welcomed the first group of novices on Sunday January 7, 1973. On the evening of Wednesday January 10, 1973, history was made when Dan Macha, Paul Chuwa, Liberatus Mapendo, Aloyse Lello, Joseph Ndeki and Cosmas Shayo were received as novices. For many, but especially for these first novices, it was the fulfillment of a dream. Present at the occasion were

Bishop Durning, Fr. Tunney, Fr. Mketa, Fr. Seiter and Fr. George Crocenzi one of the architects of the Foundation. Fr. Babu, who did so much work making Usa River habitable and who recruited so many, was away due to illness.

The year ahead was a memorable one, a year of growth, searching, adventure, a year of openness to new possibilities in the Church and in the Congregation. We had certain advantages in a climate of change and experimentation throughout the Church. With the novices I became involved in a search for a spirituality that was based on Scripture, the Liturgy and the teaching of Vatican II, and which was attuned to African culture.

Although Fr. Babu and Fr. George had made Usa River habitable, there was still an immense amount of work to be done and the novices threw themselves into the work with all the energy of pioneers. Talents of all kinds began to emerge. Many, I am sure, still remember Paul Chuwa's chalk drawings depicting the history of salvation. That first year ended with a most colorful celebration of the first profession of Paul, Dan, Liberatus, and Aloyse. Confreres from all over East Africa arrived for the occasion. It was only outclassed by the ordination of Paul Chuwa on June 24, 1976 and the ordination of Dan and Liberatus the following year.

The Novitiate continued in Usa River till the end of 1976. For six months of 1977, Frs. Basil de Winton, Jim McDonnell, and myself ran an intensive program in theology at Usa River.

On February 15, 1978, I moved from Usa River to the new Novitiate at Magamba. For the first year and eight months it was a one-man Novitiate. That may be a record in the Congregation. I remained in Magamba until July 1983. It was a difficult but interesting five and a half-year stint. New buildings had to be erected, a swamp drained and a lot of water cleared. One major project undertaken which the local community benefited enormously, was to supply water from above Mshelemule to the Novitiate and the villages of Mshelemule and Kwemongo. Again there was that same pioneering spirit among the

novices. It was not surprising that it was from the first group in Usa River that the EAP got its first superior and Provincial, Fr. Dan Macha, and from the first group in Magamba it got its second Provincial, Fr. Augustine Shao, now Bishop Shao of Zanzibar.

My final assignment with the EAP was as Rector of Njiro Seminary from 1986 to 1989. Much more so than Usa River or Magamba, this was a pioneering adventure. I had reached the stage where stamina was depleted and so departed for Ireland in July 1989, but I was happy and still happy that I was associated with such a great adventure.

During all the years, I was closely associated with the planning of the Foundation and with the overall direction of the Foundation and Province as a member of the District Council, Executive Committee, and finally, the Provincial Council. All who were involved can be proud of the life and growth, material, intellectual and spiritual, of our beloved East African Province as it faces the third millennium.



Building Parishes from Scratch has been my Privileged Charism

Fr. Richard LeClair, CSSp.

He ministers at Nambala Parish, Arusha Archdiocese.

When I arrived in Tanzania in November of 1952, Arusha Mission was a Mission of the Diocese of Moshi. Arusha Diocese today is what was included in the Arusha Mission. There were three priests doing this work.

In 1970 when there was a District Chapter meeting in the social hall in Moshi, I made a tape of the proceedings. The tape was either a three or five inch tape. In those days cassette tapes had not made their appearance. All the tape recorders were reel to reel. This meeting decided in just what way things were to develop as regards recruiting vocations and where were these vocations to study. I gave the then religious superior at the time this tape. It had music on one side and the other side had the discussion of the fathers on it. I told him to put it in the files, because of its historical importance. I never inquired about this tape again. Has it been lost, or do we still have it?

After a home leave during the last few months of 1974, I came to Arusha Diocese explicitly to be concerned with the new Usa River Parish. In 1971, the then Bishop Durning gave the Holy Ghost Fathers the buildings which comprised the Usa River Mission and the buildings of the then defunct Trade School, (a Catechetical school was once at this site also). An agreement had been made. The buildings would be given to the Holy Ghost Fathers, and they in turn would build the new church and the fathers' house for Usa River Parish. They would take care of the parish for twenty-five years. This time period has now come up.

At the end of my vacation, I came to Usa River after Christmas of 1974. In January 1975, I went to a Language School for three months, and on April 5, 1975, I believe, I took over the Usa River parish.

I was in charge of Usa River parish for just over seven years. In that time span I was instrumental in seeing seven buildings built: St. Charles Lwanga Church, father's residence, community centre, small utility building, where we resided for a year and a half, later to be used for the cooks' abode and store rooms, at Nguradoto, Sacred Heart Church was built, dispensary and a double staff house for those working in the dispensary.

For the out-stations from Usa River, Fr. Pat Ryan helped me in going to Dolly Estate every week or every other week. Fr. Francis Kanda helped in going to Tengeru every Sunday, and Fr. Francis Mketa

helped in going to Lerai/Nguradoto area every Sunday. I stayed at Usa River because meetings were begun as to what and how to start working to get the new parish church started. A census was made of the whole area also. After a time, Poli-Singisi took care of Tengeru.

In 1983, I returned to the Diocese of Arusha. This was after I had gone home in mid - July 1982 to be concerned with the Development in the States. However I did not stay there. On my return, I was to be stationed at Poli-Singisi and take care of Tengeru, and also be concerned with the beginning of the mission at Nambala where Fr. Julius and the Parish Council obtained a piece of land from Camartec. I was to be staying at Poli-Singisi. After a while, when the work for the father's house was to begin, I received permission to stay at Camartec, which would mean I would be at the work site, and that there would be less travelling back and forth from Poli-Singisi. The piece of land was about eight acres in size. Substantial, but not all that useful. My first work at Tengeru was to be concerned with the ordination of Laurent Sangito. After that we started to be concerned with the work of the Father's residence. Bishop Durning said the Father's house first and then after we got to know the number of people, we could be concerned with a Church. The Father's house took one year to build. It was blessed in November 1984. I continued on until March of 1986 when I went home on an extended leave. On my way home, I visited the Holy Land. For six years, I was District Procurator. Three years under Fr. Chris Promis who was Religious Superior and then three years under Fr. Joe Hertzstein who followed as Religious Superior.

On my arrival back in 1987, I was to take up the work at Njiro Hill. The Bishop had been given a piece of land there back in the early 80's, and now he wanted to make use of it. It was a blessing that he did, for ten years afterwards the area had grown immensely. Again I was instrumental in getting a small community center built. This was used for mass for about two years. Before the community center, a Father's residence had been built. Fathers Brian O'Rourke and Benedict Nangaro lived there with me.

After the Fathers' house was built and then the community center, a new Church was to be built: the Holy Family church. This was blessed on December 31, 1991. I suffered a heart attack in February 1992. I eventually left for vacation and had a quadruple (4) by-pass heart surgery on May 20, 1992. This took place at Mercy Hospital in Pittsburgh, Pa.

In April 1993, I returned to the Diocese of Arusha and was assigned once again to Nambala Mission. I was to be concerned once again with Poli-Singisi parish and Nambala/Tengeru. Permission was sought from the Bishop of the Diocese, Bishop Lukanima, to build a Church and he demanded that the property that was given for the Church's use and on which the Fathers' house was built had to be the property of the Diocese. So the lease was sought. A member of the parish council, Mr. Peter Msosi and I, went to Dar es Salaam and sought the leasehold. All of the necessary work was done and in one day, to the surprise of the Bishop, the Development Officer and the Regional Survey Officer, a ninety-nine year lease was obtained. Work on gathering materials and supplies for a new Church was started in June 1995. St Joseph the Worker Church was blessed on the October 26, 1996.

I might add that all the parishes were began from scratch. It was not an easy job, to begin and to organize a parish, and then at the same time to be concerned with the buildings which would make each area into a Parish.



Bashay Lambo, Karatu, Mbulu Diocese

Bishop Denis Durning, CSSp.

He is a former Bishop of Arusha Archdiocese.

He is now parish priest of Bashay Lambo.

This parish dedicated to the Holy Spirit was officially opened with Mass at the Karatu Secondary School on Pentecost Sunday, May 16, 1991. On Sunday, May 23, 1991 on the feast of the Holy Trinity, the late Bishop of Mbulu, Nicodemus Mhando presided over the Holy Eucharist in the half-constructed Church building at the parish grounds. He officially introduced me as the pastor of Bashay Lambo, Karatu. The parish would include the Bashay of Qurus villages and the area of Kambi Nyoka.

During this time I lived at the Diocesan farm, known as Msituri Estate (formerly known as Rhode). Our main task was the construction of the Church, the rectory and the living quarters for the pastor. The side walls of the Church had to be knocked down until the foundation because they had been standing for eight years without any cement to top the wall. Also an extension to two small rooms was made to this building.

Today we have the Church completed and added a sacristy and Blessed Sacrament chapel at the entrance of the Church. The Fathers' house consists of two buildings with a courtyard. One building contains the kitchen, dining room, community room, W.C. and showers. The other contains two bedrooms, two small offices, one for the pastor, one for the parishioners.

The spiritual work was up hill work, in other words not easy. This was an outstation of Karatu parish. Another village was an outstation of Oldeani. We found a small handful of dedicated practicing Catholics, a large number of good people who came to Mass occasionally, and a

good number of those who seemed to have just stopped practicing their religion. Today many of the children have gone through the catechumenate and Rite of Christian Initiation and have been baptized, confirmed, and received Eucharist.

In the period of five and half years from July 1991 to December 1996, there were 235 infant baptisms and 213 adult baptisms, 337 confirmations and 60 marriages of which 32 were mixed marriages.

Our first task was to organize the catechists: bring in new ones and retire some others. We organized meetings and seminars. We were able to send seven catechists to various training centers.

There are five primary schools in the parish. Each catechist has 14 periods a week to teach at these primary schools. Beside that, they teach at the parish on Saturdays, by preparing the children for receiving the various Sacraments.

A Spiritan presence is also at the Karatu High School, which is a government school. About a third of the students are Catholic. It could be a source of vocations. A trained catechist, Sister Lucia teaches forms III-V-VI. A good Catholic teacher has forms II-IV. I taught forms V and VI for six months in 1996. I try to keep contact with them but do not always have the time to do so.

Many Christians have had their marriages rectified in Church. There are still many who do not bother about their Christianity, though some have become regular members again. We have tried to have the Christians interested in the Church's activities especially trying to bring the ones who have left back to the practice of their religion. One of the biggest problems is getting them to attend meetings. The parish council often does not have a quorum. The small Christian communities are practically non-existent.





Golden Jubilee celebrants, Bishops Denis Durning and Bernard Ngavilau feed each other on this grand occasion held at Njiro Seminary

Spiritan Presence at Olkokola

Fr. Pat Patten, CSSp

A priest in charge of Olkokola Parish. He is also founder and responsible for Flying Medical Service.

In the Olkokola area, as with many places in Arusha Diocese, the first Spiritan whom people remember is Fr. Gene Hillman. He began visiting the area in 1953 and 1954, encouraging young people to go to the mission primary school at Saint Theresa's Parish in Arusha town. Several groups of about 10 children went each year.

Olkokola mission itself was started in 1961 by Fr. John Walsh (died May 25, 1992). Fr. John obtained about 40 acres of land from part of a large farm called the Missouri Plantation. An American settler named Kneib owned this farm. The local people called Kneib "Bubu" (mute) because he couldn't speak Swahili.

John built a small house that is still the basic residence at Olkokola. He also built a foundation for another house, on the hill north of the current buildings, but it was never finished. That land was subsequently given (during the time of Charlie Giambrone) to the Lutheran community, to build a Church. Lutherans have a large presence in the area.

Olkokola mission extended from Arusha town limits to the border with Kenya, and from West Kilimanjaro to Lake Natron.

John Walsh was succeeded in 1963 by Fr. Simon Sirikwa (died 1977), the first diocesan priest of Arusha. Fr. Simon was education secretary for the Diocese. Behind the mission house, Fr. Simon built the first primary school buildings. He then obtained a plot of land at Lengijave in hopes of building a school there too.

Fr. Simon also built the dispensary at Olkokola mission as well as a teacher's house. That house has been used for many years now as the Church at Olkokola

Fr. Art Woehrel (died on June 8, 1972) replaced Fr. Simon in October of 1964. He worked at Olkokola till March 1967. He moved the wooden primary school building to Lengijave where it again functioned as a primary school. Fr. Francis J. McGowan joined him at Olkokola from May 1965 to January 1966.

They built a cement block primary school behind the mission at Olkokola. The school buildings were subsequently nationalized by the government in 1967. Those buildings still serve as the primary school for this area. The school is called Lemanyatta.

Frs. Ned Marchessault and Ralph Poirier lived at Olkokola from April till August 1967. They studied Swahili and visited the elders in the surrounding villages to talk about Christianity.

Fr. Don MacGregor came to Olkokola in September 1967. He made the wooden classroom at Lengijave into a teacher's house. After

schools were nationalized, this wooden teacher's house was used as a Church, as it still is today. During the week, it is also used by the primary school as a classroom.

Fr. Charlie Giambrone followed Fr. Don MacGregor at Olkokola in June 1969 and stayed till November 1971. He began a program to train catechists. These catechists met together at Burka at the end of each week.

During the time of school nationalization, Fr. Charlie commandeered one of the school buildings at Ngarentoni to be used as a Church. He widened the building, which is still today the Church of Saint Matthias.

Fr. Francis Mketa took over work at Olkokola in December 1971 and stayed till January 1973. He continued the pastoral and Catechetical work that Fr. Charlie Giambrone began. He started a cattle project that was subsequently moved to Ngarentoni for further development.

Fr. George Crocenzi walked the entire area doing a census and inviting people to become Christians. He is still remembered for knowing people's family and extended family connections. He worked at Olkokola from January 1973 till July 1975. Many people, who became Christians years later, remember him as the first missionary to visit them.

Fr. Edward Hearn started work at Olkokola in 1974. Baptismal records show his presence from April 1976 till January 1983. He began a mobile Catechetical program. He and the program traveled extensively throughout the area, regularly serving outstations and training catechists at Engabobo, Engalaoni, Kamwanga, Lengijave, Lenrangwa, Longido, Mundarara, Namanga, Ngare Naibor, Ngare Nanyuki, Ngereyani, Oldonyo Sambu, Olmolog, Tinga Tinga, Vilima Saba, as well as Olkokola. Next to the mission house at Olkokola he built a small residence house for the catechists to use when they came for seminars.

Fr. Hearn began several projects that aimed at offering alternatives to people living in the outlying villages to traditional methods of providing food, clothing, and shelter. This took shape as a residential technical training center, which he built near the mission and dispensary. It had a dormitory for men and one for women. It employed three teachers, one each for carpentry, masonry, and tailoring.

Fr. Pat Patten arrived at Olkokola in September 1983. Fr. Edward Hearn's work was continued with the help of the existing twelve catechists who came for a five day seminar every six weeks.

The technical training center was expanded to include agriculture and veterinary students. A workshop building was added. The focus of the center was changed to train physically handicapped people living anywhere in Arusha Diocese. The Diocese's Huduma ya Walemavu (Handicapped Service Program) was an offshoot of this program and was started by a German Spiritan Associate, Elfrieda Steffen.

Flying Medical Service was started from Olkokola in 1983. It provides regular preventive and curative health care in remote areas of Arusha, Singida, Shinyanga, and Mbulu Dioceses. Emergency medical flights are done throughout East Africa. It also provides medical-logistical support in the refugee camps in Western Tanzania. Flying Medical Service has been staffed by Spiritan Associates Doug Grates (mechanic) from 1984-1989, Don Fox (pilot) from 1988-1996, Damien Wissolik (pilot) since 1992, Elfrieda Steffen (accountant) from 1992-1993, and several others who were not Spiritans.

In January 1985, Michael Robert, a French Spiritan joined the Olkokola staff. He worked there till April 1986. During that time he took major responsibility for the Catechetical and pastoral programs and helped facilitate the new agriculture and animal husbandry program in the school.

In 1985, Doug Grates began the mission at Engikarret. He built the mission house, refurbished the government primary school, and built

the dispensary. Previously he built the garage and mechanics training center at Burka, and a house for two mechanics teachers' families, which was used for a time as the Bishop's house. He married a Spiritan Associate Sue Meegan who taught at the diocesan seminary at Oldonyo Sambu. She was the accountant for the building project at Engikarret.

When the buildings were completed in 1987, Engikarret became a mission on its own, taking over from Olkokola the area extending from the Kenya border to the north side of Mount Meru, and from Lake Natron to West Kilimanjaro. The section north of Monduli was taken by Monduli parish. The area from Oldonyo Sambu to Arusha town limits, which includes Olkokola, then fell under the pastoral care of Ngarentoni parish. Olkokola mission still helped Ngarentoni with pastoral work but was primarily focused on Flying Medical Service and the training center for the handicapped.

In 1984 a serious drought swept the country. Olkokola began a large USAID assisted feeding program, which served the entire diocese. The program was designed in a way so as not to harm local markets. It generated substantial funds in villages throughout the diocese. These funds were used to begin what became the Arusha Diocesan Development Office (ADDO) which was headed by Fr. Edward Hearn after he returned from a course in development studies at Kimmage in 1985.

Fr. Pat Patten served as chairman of the Religious Superiors Association Justice and Peace Committee from Olkokola from March 1992 till March 1997.

Many who are not Spiritans or Associates, but who nevertheless share in a Spiritan vision of service for the poorest and most marginalized, have worked side-by-side with us over the years.



EAP Spiritan Presence at Engikarret Mission

Fr. John Kway, CSSp.

He has been ministering at Engikarret mission. He is now at Bashay Lambo Mission.

The Mission began in 1986 when Fr. Jose Aguilar Turner was requested by the bishop of Arusha Diocese to take residence there from Simanjiro mission. The specific need at that particular time was of erecting a dispensary for the Maasai. The construction of a dispensary had begun earlier by the World Vision but had halted at the building's foundation. It was for this reason that the late Prime Minister Edward Sokoine made a request to the Catholic Church to help this unfinished work and if possible to continue to help this nomadic tribe, fostering an integral development. The Bishop of Arusha diocese accepted the call and in turn handed it over to the Holy Ghost Fathers belonging to the Kilimanjaro District. Fr. J. Turner from the Spanish Province volunteered to take the challenge and became the pioneer for the Engikarret Mission.

Fr. J. Turner who was later joined by Fr. Miguel L. Santos, a diocesan priest, both worked very hard to put up structures for both dispensary and the Mission. It was not an easy task at all. From time to time they faced setbacks from the local people due to their lack of modern education, superstitions, prejudices and the unconquered ignorance of the unknown. By the year 1991 some structures of the essential buildings were well on their way, when suddenly they were forced by circumstances, from the diocesan administrative level, to abandon this young mission for quite a length of time.

In June 1992, the East African Provincial requested me to take up again this abandoned challenge of Engikarret Mission. The Provincial offered me an opportunity to choose one of the two Missions, i.e. Mto wa Mbu or Engikarret. He alerted me too that Mto wa Mbu Mission was more developed whereas Engikarret was in its initial stage and that one needs to be more equipped for it. I was given an opportunity

to make up my decision while considering my Spiritan vocation according to our rule of life; 'The evangelization of the "poor" is our priority. Therefore, we go especially to peoples, groups and individuals who have not yet heard the message of the Gospel or who have scarcely heard it, to those whose needs are the greatest, and to the oppressed. We also willingly accept tasks for which the Church has difficulty in finding workers.' ¹ After a time of discernment, together with encouragement and the support I got from the Superior, I felt convinced that at that particular time the Lord needed me in Engikarret Mission and thus I became the first EAP member to work there.

In July 1992, I went to my new mission, full of fear but with a lot of trust in the Lord. The late Fr. Mortimer Kane introduced me to the few Christians I met on my first Sunday. He could speak Maasai language with them. I could only smiles and use other signs. I felt like a fish out of water. During Fr. Mort's introduction, I was able to gather from the faces of few women present that they were not convinced that I could be the new parish priest. This became clear when we came out of the Church. One lady, a Kikuyu by tribe married to a Maasai Moran, began a conversation outside the yard with the rest of the Maasai ladies. She was trying to clarify to them what Fr. Mort was trying to explain to them about me. Then one of the ladies exclaimed, 'can an African be a Priest? And if so, what can he do for us in this 'poor' desert? Does he have enough money like a 'Mzungu' (white) and what happened to those Wazungu (whites) who left? We would like them back!' All of this made me sick and I felt as if I was not welcomed nor needed among the Maasai.

Every time I tried to initiate something, I was referred back to the way the Wazungu did it as the only accepted and right way. Other works initiated by the two pioneer missionaries had begun to die out. My predecessors did everything for the people on human development and the people cheered them. I was expected to do the same. Talking to them about my vow of poverty did not appeal much to them. One thing that each one of them knew is that the missionaries were coming to enrich not to impoverish them. Talking about poverty is something

very hurting to their ears. A poor person has no much saying in Maasailand. You are valued by what you have: the number of cattle you possess, number of wives or children you have. The Maasai people are very open, they say straight what they think about you at their first impression. They think as a group, once one loves you, you may be loved by the whole group or vice versa. Any stranger is in the first place accepted with suspicion until he or she proves to be worthy of being trusted. It is through time that I am gradually being accepted within the Maasai society.

The Maasai seem to have no problem with religion. They believe in one God, Enkai. They are very religious in their daily activities, they pray for rain and offer sacrifices for sins. They have a lot of respect for their elders and each age group is well respected. Each age group knows exactly how to behave in every circumstance. Women have very little say among the Maasai people, they tend to be treated as children and they are just worthy for procreation. The two biggest enemies for the Maasai are first, modern education and second, poverty. Modern education, they believe, breaks down their most respected culture. Poverty for them is the root cause of hunger, disease and poor grazing ground. The signs of the time seem to be telling them to change and join the rest of human society but they still remain stubborn.

In order to be able to evangelize the Maasai successfully you first of all have to meet them on their human level. Friendship with them is the secret of success and this takes time. One has to be patient with. You have to accept them the way they are, before they can accept you. We first of all begin with human values hopeful that this will lead to divine values. They also have cultural values that could enrich the understanding of Christ's teaching. They are very generous and ready to enrich any stranger with their culture. Our initial way of evangelizing the Maasai is through sharing with them health facilities like the dispensary, food facilities like the grinding machine, transport facilities like taking them to the market for their weekly shopping. We have also cooperated with them in repairing the 23 miles long water pipe from Oldonyo Sambu, which keeps on breaking now and then.

The Mission has about 12 outstations scattered far apart and the roads are rough and dusty. The area of work is enormous and very sparsely populated. Out of these 12 outstations, only 3 of them are 90 % Maasai speaking people. The rest of the population is a mixture of different tribes from all over Tanzania. The only language that can serve adequately the mixed groups is Swahili. The work still involves first evangelization. A few small Christian communities and small self-help projects were begun. On weekends, I travel over 100 Km. to offer Mass and administer the sacraments in different outstations. Each time I meet new groups of people and tribes.

I am also involved in running the Pre-Form One School for the Maasai youths at the main centre of Engikarret Mission. Primary education in Engikarret for the Maasai is a disaster, and perhaps in Maasailand in general. Teachers don't want to be here. Most of them are waiting for their 'exile' to be over to get back to places where food is plentiful and life is more pleasant. Little teaching goes on, and there is no sustained effort to overcome the traditional resistance of the Maasai to formal education. Primary school leavers have difficulty in writing their names. There is no way that they can compete with grade seven graduates of other tribes for places in secondary schools. This is the reason that I am running this school on behalf of the Holy Ghost Congregation through the supervision of East African Province. This school is to help to bring Maasai youths up to the level of English, Math, and Kiswahili they need to get into secondary schools.

My confrere, the late Fr. Mort Kane was running a Catechetical school parallel to the Pre-Form One School. The school helps the Maasai to get involved in Church affairs. It helps the Maasai to be involved in the running of Christian Church in Maasai land. Many have benefited already from this course. The work is plenty in Maasailand but laborers are few!



The Union of the District of Kilimanjaro with the Province

Fr. Joe Herzstein, CSSp

A former District Superior of Kilimanjaro, Parish Priest at Ngorongoro Mission and now First Assistant to the Provincial.

In September 1987, when the East African Foundation was preparing to become a Province, the District Superior of Kilimanjaro sent a letter to all the members of the District as well as the Superiors of the other Districts in East Africa asking that we begin to think more seriously about the future Spiritan presence in East Africa. How can we best serve the Local Churches and respond effectively to the needs of the poor and unevangelized? What changes are called for so that we give a witness that is truly Christian, truly Spiritan?

This set in motion individual discussions out of which came the 10 reasons for and 10 reasons against the union. As these reflections and discussions seemed to drag on it was felt necessary to form a union committee composed of members from Kilimanjaro District and the East African Province.

The Union Committee prepared a paper on the following topics:

1. Administration, membership and retirement.
2. Formation.
3. Apostolic work and ministry.
4. Religious life.
5. Finance.

This paper was circulated among all the members of the Province and District for comment. The Provincial and District Superior presented the results to a meeting of the Union Committee on June 29, 1992. These results were made available to the EAP Chapter Preparatory Committee for use in preparing for the Chapter in January 1993.

Then, at the joint meeting of the councils of the Kilimanjaro District and the East African Province on July 22, 1992 it was unanimously agreed that this petition be sent to the Superior General and his Council: "We ask that the Kilimanjaro District be joined to the East African Province so that the latter becomes the sole juridical and administration entity.

"This petition for union brings to a close the work of the Union Committee which met seven times between October 26, 1990 and June 29, 1992. The committee has fulfilled its mandate to probe and spell out the possibilities of the Union of these two circumscriptions. The membership of both the District and the Province overwhelmingly approves this step. We also ask that the Union, if sanctioned, take place on February 2, 1993..."

Decision 103/92 of the General Council approved of this union on August 28, 1992. The General Councilor, James Okoye sent a letter of congratulations, which stated in part: "Your resolution is epoch-making in the congregation, not only for itself but also and especially for the motivations and careful process. It will stand out in the annals of the Congregation as both an end and beginning. An end of the one-way traffic of missing; a beginning of the era of intercultural exchange as part of mission."

And so, on February 2, 1993, at the celebration of the Eucharist at Usa River Seminary, the Mother house of the East African Province, the keys of the Kilimanjaro District were handed over to the Provincial of East Africa, Fr. Augustine Shao, now bishop of Zanzibar.



Voting at Moshi, a Precious Event in the EAP History

Fr. George Crocenzi, CSSp

Former Superior of Kilimanjaro District (1966-1972).

I would like to share with you some events leading up to the East African Foundation of the Holy Ghost Fathers. For some time there were discussions and talk about founding a Missionary Society of African priests. The original catalyst in these discussions was Fr. Joseph Babu, who for many years spoke about having an East African Foundation of the Holy Ghost Fathers. Later on, Frs. Josephat Msongore and Francis Mketa, through the influence of Fr. Joseph Babu, were of the same mind.

These discussions, opinions and dialogue cast their influence on some of the expatriate priests and brothers of the two Dioceses of Moshi and Arusha, most of whom were from the US.

The African Holy Ghost Fathers, and I, were in favour of starting a Society of African Holy Ghost Fathers as soon as possible, which in time would become a District, and possibly in the distant future, a Province.

Some of the leading expatriate priests were strongly in favour of the Bishops of the East African Episcopal Conferences founding a Society of African missionaries after the model of the Maryknoll found in the US.

Anyway, the talks became a shout, hence some kind of decision had to be made. So it was decided that all the Holy Ghost Fathers and Brothers of the two Dioceses of Moshi and Arusha, come together at Moshi and have a vote for either of two alternatives either East

African Holy Ghost Foundation or a Society of African Missionaries run by and supported by the East African Episcopal Conferences. It was agreed that all would abide by the outcome of the vote.

The outcome of the voting was a majority of one vote for the East African Holy Ghost Foundation. Actually the votes were tied until, I think, Fr. Josephat Msongore, who came late, cast his vote for our side. As I look back at the beginning of the Foundation, I see this voting as a very precious event in the history of the Foundation. After the victory, we never once looked back.

At that time, Usa River Trade School was closed, and abandoned, and neglected. Its furniture was in disrepair. We decided to ask Bishop Dennis Durning, CSSp., of Arusha Diocese and Bishop Joseph Kilasara, CSSp., of Moshi Diocese, for legal ownership of the closed Trade School, so that we could begin recruiting students for a possible Novitiate. At that time Usa River mission was still operating as a separate entity, with all the responsibilities and privileges of a mission - that is, Sunday Masses, the Sacraments, reaching out to the outstations and a clinic offering services to the people.

Usa River Trade School consisted of large sheds with cement pillars supporting a galvanized sheeting roof.

Fr. Joseph Babu, with his own workers from his former mission of Kibosho, filled in the spaces between the cement pillars with cement blocks, and made separate rooms of the interior. These buildings, together with two additional ones, became the Novitiate and later the two-year Pre-Philosophy program.

The old Church and some classrooms built by Father Witte were available for daily and Sunday worship, and classes for study. This same place was also used by the Usa River mission.

More than anyone else, Fr. Joseph Babu initiated the spiritual and physical foundation and structure of the newly established Foundation of the East African Holy Ghost Fathers.

In 1982, I wanted to leave the Arusha Diocese for good, and go to work in another Diocese in East Africa. Fr. Chris Promis got wind of my desire and asked if I would be willing to go to Uganda and open a parish for the Holy Ghost Fathers with the intention that eventually, it would be taken over by the East African Holy Ghost Fathers.

What prompted the opening of this work in Uganda, was the possibility of getting candidates for the East African Foundation of the Holy Ghost Fathers. There were applications from students from Uganda, but there was no way of knowing them or accepting them. Also, visas were very difficult to obtain, so that candidates could travel back and forth from Uganda to Tanzania, and back again. Someone would have to be on the spot to facilitate and accelerate these matters.

Through the intercession and mediation of the District Superior, Fr. Chris Promis, Cardinal Nsubuga of the Kampala Archdiocese agreed to give the Holy Ghost Fathers a parish right on the outskirts of Kampala city. It was, and is called Mulago Parish, which also included Chaplaincy of Mulago Hospital. I, Fr. George Crocenzi, was the first Holy Ghost Pastor there. I stayed with a Diocesan priest for one year, and then took over the running of the parish. A little later on, another Spiritan from the District of Kenya, Fr. Sullivan, came as assistant, together with John Mwenga, a deacon. Fr. Festo Adrabo came as the first African Holy Ghost Father there. Together with assisting in the work of the Parish, he was put in complete charge of vocations, students candidates, proposal for selected candidates to be accepted in the two year course at Njiro, and liaison with the Uganda Government in getting visas for accepted students.



Spiritan House, Arusha

Fr. Joseph Kelly, CSSp.

He is in charge of Spiritan Planning and Development, E.A.P.

When we arrive in Arusha and need a room and a meal, we head for Spiritan House. Things were not always that way. Long ago, we would go to St. Theresa's where we would lodge in what is now the Sisters' convent. The District Superior had his office in the little house near the cemetery in Usa River.

In the early 1980's, an Asian gentleman started building a duplex apartment house in Arusha as a business venture. Fr. Chris Promis, who was then District Superior, asked if he would agree to sell it to the District of Kilimanjaro and the Asian agreed. It was being built for two families with a separation between them which was removed and the second stairway was also removed and the space became a room. Chris and Shorty Watkins moved in on February 4, 1984. Dick LeClair supervised the finishing touches. Due to the nearness of the fence, it was impossible to use the garage, so he turned it into the present beautiful chapel.

Brother Joe Rose, who passed away recently, became the first House Manager. Fr. Connie Conan and a Spanish Brother later ran it for a brief period until Elfrida Steffen, now Director of Aid for Cripples, took over in 1986 until 1989 when Fr. Marty Conway, who came for a year, became Manager. Tris McCauley, who is now in environment work in Tanzania, then ran the House until Sr. Jordan Schefer replaced her. Thereafter, Fr. Francis Greff arrived from Moshi and replaced Sr. Jordan who is now in the States. In early 1998, Fr. Greff broke his hip and while he is recuperating, some living in the House run it.

In 1993, when the District of Kilimanjaro united with the East African Province, the District House became the Spiritan House. The following year work was started on the new wing, which now has four self-contained rooms and six other smaller rooms. There are also two offices in the new wing, one of which is the office for Planning and Development for the EAP which is run by Fr. Joseph Kelly.



The Cross of Bagamoyo: Myth, Facts, Challenge

Albert de Jong, CSSp.

A formator at Spiritan Scholasticate,
Nairobi, and a lecturer at Tangaza College.

The Myth

On August 15, 1993, the 125th anniversary of the beginning of the evangelization of the mainland East Africa was exuberantly celebrated in Bagamoyo. In 1868, Fr. Antoine Horner CSSp, established from Zanzibar, where already a mission station was founded in 1860, a mission post in the town of Bagamoyo which lies opposite the island of Zanzibar on the coast of what is these days called mainland Tanzania.

One of the high points of the celebration was undoubtedly the consecration of a four metre high marble cross on the beach of the Indian Ocean. The consecration of this cross took such an important

place during the celebration of this jubilee, for the reason that according to tradition, Fr. Horner erected a wooden cross when he landed in Bagamoyo, on the place where the marble cross now stands. The Swahili text on a slab at the foot of the cross calls to mind this event: "It's at this place that Fr. Horner erected a cross in 1868. From here, Christianity spread throughout the mainland of East Africa."

The tradition that when Fr. Horner came on the shore of Bagamoyo to establish a mission erected a cross on the beach of the Indian Ocean is a very nice story indeed which can be very well exploited for missionary propaganda. Unfortunately, it is a myth because it is not based on genuine historical sources. However, this myth became reality when in 1993 a marble cross was erected on the beach of the Indian Ocean in Bagamoyo. A suitable context in time (the arrival in Bagamoyo) and space (the beach of the Indian Ocean), had to be found in order to make a reasonable case of the planting of the cross and with that an invented, solemn, and elevated commencement of the evangelization of the mainland East Africa was created which has to do justice to the success story of the Church in this region in the past 125-130 years.

The Facts

It is necessary to go back to the original sources to see what has really happened. In late February 1868, Fr. Horner, accompanied by Fr. Baur, crossed over from Zanzibar to Bagamoyo. Their first aim was to purchase a piece of land that was big enough to establish, besides the usual mission building, a farm. Through the agency of the representative of the Sultan, they got option on a lot of land which was, according to their opinion, suitable for this purpose. Moreover, they wanted to buy a house in which the missionaries for the time being could find accommodation. This was not an easy task thanks to the fierce opposition of walls that had not been occupied for years from an Indian. It was situated to the North of the town, very near the beach and not far away from the parcel of land on which they wanted to build the future mission station.

A few days later the first Catholic mission on the mainland East Africa was established. The journal of Bagamoyo describes this event as follows: "4 March 1868. The mission station, which is for a long time planned on the coast (...) is just now, today definitely established through the arrival of the Fathers in Bagamoyo. (...) Departed at 11.00 a.m. on board of a boat, Fr. Superior (A. Horner), accompanied by Fr. Machon, has arrived without accident in Bagamoyo around 4.30 p.m. A crowd of Africans of all tribes of the interior, happy to see perhaps for the first time white people, as well as a part of the population, kindly accompanied us to the house which we had bought. Although the house was not prepared, we installed in it as best one can and we had to content ourselves with a modest supper because our supplies were still on the boat." (Cf. Bagamoyo Journal, 1868-1872, 4-3-1868.)

Shortly afterwards, a pre-fabricated wooden house was made in the mission workshop in Zanzibar, while in Bagamoyo a parcel of the land in question which in the meantime had become the property of the mission, was cleared and leveled. In May, Brother Marcellinus came to Bagamoyo to erect the house and to paint it. It was located there where now the statue of St. Joseph stands. On July 16, 1868, the house was consecrated. "And we resolved", wrote Fr. Horner in the 'Bulletin General', "first to solemnly consecrate the sacred sign of our salvation and to erect it on the ridge of the house. We had prepared for this a big cross. I (A. Horner) solemnly blessed it; then I got it placed on the highest point of the house. It indicates from afar the house of the missionaries; it is the symbol of the truth, of the prayer, of the sacred and pure worship which we have come to plant into the bosom of these peoples who are until now slave of sin and of barbarism. May they soon recognize and worship this holy instrument of the salvation of humankind.

After the consecration of the cross, the one of the buildings took place, which happened according to the usual rite. (...) In the name of the Church, in the name of the Catholic France, in the name of the poor black race we greet the triumphant appearance of this cross" (Bulletin General, VI, p. 1010.)

The Challenge

The words that Fr. Horner, as exponent of the Spiritan Missionary pioneers, used to interpret the consecration and erection of the cross in the context of the endeavor to evangelize Africa are difficult to digest for us. They represent the old mission theology in which the adage *extra ecclesiam nulla salus* with all its consequences reigned supreme. For a good understanding of what he meant we have to distinguish between language-style and life-style. (Cf. F. Pierli, "Daniel Comboni. An Unquenchable Passion for Africa," in: F. Pierli, M.T Ratti, A. C. Wheeler (eds.), **Gateway to the Heart of Africa. Missionary Pioneers in Sudan**, Nairobi: 1998, p. 30).

Horner shared the ecclesiastical language and mission theology of his time, often tainted with racism and Eurocentrism. But what he and his confreres could not express adequately in their language, they showed in their lives and actions. Their whole life was one totally spent at the service of the Africans in the perspective of the gospel. Although they are children of their time in their language and missionary concepts, their doings and behaviour reveal a total dedication to the Africans inspired by the love of Christ, who on the cross died also for them.

Moreover, their lives are examples of an unshakable faith that can move mountains. Their trust in the Lord was boundless. They obeyed his great commission: "Go, therefore, make disciples of all the nations: baptize them in the name of the Father and the Son and of the Holy Spirit" (Mt. 28:19). In their missionary ministry they were burning with the same flame as Paul whose hope was that the "gentiles might become an acceptable offering, sanctified by the Holy Spirit" (Rm. 15:16). To evangelize the Africans, that was their paramount and sole aim. Their prayers, their toil and moil, their sufferings, their, in many cases, untimely death, were made and offered for the proclamation of the Good News of Christ in East Africa.

When sacred scripture admonishes us to "Remember your leaders, those who spoke to you the word of God; consider the outcome of

their life; and imitate their faith" (Hebrews 13:7), the best way to do that for us is to emulate them in their dedication to the people, their faith and missionary ministry.

¹ Spiritan Rule of Life, No.4.

MESSAGES OF CONGRATULATION.



Dear Fr. Macha,

Congratulations to you and all the members of the East African Province of the Congregation of the Holy Ghost as you celebrate your Silver Jubilee!

The East African Province began with the opening of the first Novitiate in January 1973. I remember the ceremony well for I had just arrived for my first assignment. Over the years the East African Province has grown in numbers and in its spirit of service to the mission of the Church and in its contribution to the Spiritan apostolate. I am pleased to offer you and all the members of the East African Province heartiest congratulations on my own behalf and on behalf on the confreres of U.S.A.–East, many of whom have played a role in the history of your province.

During this year of the Holy Spirit, may all of you be blessed in a special way so that the next twenty-five years may build on the past.

Again, CONGRATULATIONS TO YOU ALL!

Fraternally yours in the Holy Spirit,

*Christopher P. Promis, CSSp.,
Provincial.
CPP: pks.*



October 1, 1998.

Attention: Fr. Daniel Macha, CSSp.,
Provincial Superior.

Dear Dan, and confreres,

Warm greetings from Ireland.

On behalf of the Irish Province i send you, Dan, and all the confreres of the East African Province, sincerest congratulations and good wishes as you celebrate the Silver Jubilee of the foundation of the East African Province. This is a great moment and we share in its joy with you. We are with you in prayer and in spirit. Hongera Sana na Mwenyenzi Mungu awaongoze daima.

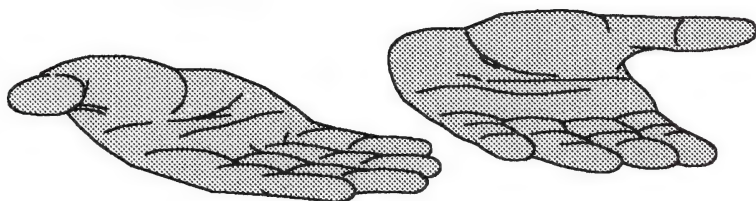
Fraternally in the Holy Spirit,
Martin Keane, CSSp.,
Provincial Superior,
Province of Ireland.

STATISTICS OF MEMBERSHIP IN THE EAST AFRICAN PROVINCE

The East African Province comprises of the countries of Tanzania, Kenya and Uganda. With a total of 138 members as at August 1999, the province is characterized with diversity in membership. 123 are members by origin: 2 bishops, 80 priests, 1 deacon, and 42 scholastics. 15 members belonged to the Kilimanjaro District that merged with the Province in 1993. Out of these 15, 11 are from USA-East, 3 are from the Dutch Province, and 1 is from the Irish Province. 7 members are seconded to the Province.

	Bishops	Priests	Deacons	Brothers	Scholastics	Total
Members by origin	2	78	1	0	42	123
Members from the Former District of Kilimanjaro	1	12	0	1	0	14
Members Seconded by different Circumscriptions.	0	6	0	1	0	7

CONCLUSION



Attentiveness to the history of the East African Province reveals dimensions of growth and progress. The Province has a vast heritage, a feature that guarantees optimism about its future. This momentum towards progress requires maintenance.

The truth of the matter is that the Province has a history of many moments of progress, some moments of decline, and has felt moments of redemption. These three aspects of progress, decline and redemption guarantee our continuity as a Province that is made up of human beings learning to be fully human. There is therefore every reason why we should embrace a love for our Province. Such a love will orient our social actions that are usually manifested in our daily lifestyle; will reveal to us values where otherwise we would only see evil; and will commit us to progress no matter the sacrifice.

Let the love of our Province in particular and our Congregation in general underlie, penetrate, transform and unify our apostolic lifestyle, prophetic endeavors, and missionary activities. And may the conviction in our capabilities and the power of love carry us into the new millennium, building for ourselves a history that would see progress overpowering decline amidst moments of redemption.

Don Bosco Ochieng' Onyalla, CSSp.

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“...On this day, it is 3 5282 00617 9884 ancestors, men and women with stout hearts; the first Spiritan missionaries who arrived in Zanzibar and Bagamoyo more than 130 years ago, those who followed them and many others who have now gone to their reward, who build and developed the local Churches...” (Pierre Shouwer).

“... As early as the 1870s, some East Africans were trained to become Holy Ghost members. This first group of African aspirants was sent to France for further training... The second group ... professed in the congregation in 1950s...”

“From the beginning, I was involved in the start of the East African Foundation and I must admit not in favour at the beginning ...Our initial doubts about the success of such an enterprise have been proven wrong. I must say that now I am very pleased of what has been achieved, however, I am not sorry for being reluctant in the beginning!” (Joe De Boer)